

## *Benefits of Supramundane Refuge*

*"One gone for refuge to the Buddha,  
The Dhamma and the Saṃgha, too,  
Correctly sees with understanding,  
Four Truths: The Truth of Suffering  
It's Origin, and then it's ceasing,  
And the Way leading to its ceasing,  
Here is the refuge that is safe;  
Here is the refuge without peer;  
And he that to this refuge comes  
Is liberated from all sufferings."*

*Dhammapada-190-192*

*" To refrain from all evils,  
To cultivate what is good,  
To purify one's mind,  
This is the Teaching of all the Buddhas."*

*Dhammapada-183*

**THE TREATISE**  
**ON**  
**THE METHOD OF VIPASSANA INSIGHT MEDITATION**  
**Which can speedily lead to the attainment of**  
**Magga-Phala-Nibbāna**

**VOLUME I**  
**PART I**

**by**

**SAṬṬHASAṄĪTIPUCCHAKA, AGGAMAHAṂPAṆḌITA**  
**THE VENERABLE MAHASI SAYADAW**

**Translated by**

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# **CONTENTS:**

<b>INTRODUCTION.....</b>	<b>6</b>
<b>PRELUDE.....</b>	<b>14</b>
<b>PROGRAM IN BRIEF.....</b>	<b>16</b>
<b>CHAPTER I.....</b>	<b>17</b>
<b>A WORD OF ADVICE AND PURITY OF SĪLA.....</b>	<b>17</b>
<b>PURITY OF MORAL PRECEPTS RELATING TO MONKS.....</b>	<b>23</b>
<b>THE MEANING OF IṆAPARIBHOGA.....</b>	<b>27</b>
<b>CŪJANĀGA THERA'S DOCTRINE OR PROCLAMATION.....</b>	<b>33</b>
<b>REFRECTION IS COMPLETE ALSO BY CONTEMPLATING &amp; NOTING.....</b>	<b>36</b>
<b>INDRIYASAṀVARA SĪLA.....</b>	<b>37</b>
<b>EXPOSITION OF THE MEANING OF SAMVARA &amp; ASAMVARA.....</b>	<b>39</b>
<b>HOW TO TAKE CARE BEFORE PRACTISING MEDITATION.....</b>	<b>42</b>
<b>PURITY OF SĪLA - MORAL PRECEPTS CONCERNING LAYMEN.....</b>	<b>53</b>
<b>THE FIVE DANGERS OR IMPEDIMENTS.....</b>	<b>57</b>
<b>HOW A MINISTER TO THE GOVERNMENT BECAME AN ARAHAT.....</b>	<b>60</b>
<b>HOW VENERABLE UTTIYA WAS ADMONISHED.....</b>	<b>64</b>
<b>BENEFICIAL RESULTS OF SAMATHA.....</b>	<b>75</b>
<b>THE GREAT EXECUTIONER AND ANULOMA-ÑĀṆA.....</b>	<b>77</b>
<b>NON-ACHIEVEMENT OF SPECIAL DHAMMA FOR LACK OF PRACTICE AND GUIDANCE OF PREACHING.....</b>	<b>82</b>

HOW SĪLAVISUDDHI IS ACHIEVED THROUGH BHĀVANĀ.....	84
THE MANNER OF ACCOMPLISHMENT THROUGH BHĀVANĀ.....	92
HOW SĪLA IS DEVELOPED BY PERPETUATION OR OBSERVANCE.....	97
PARTICULARLY WORTH-REMEMBERING.....	100
<b>CHAPTER II.....</b>	<b>103</b>
CITTA VISUDDHI.....	103
TWO METHODS OF DEVELOPING MAGGA.....	111
SUPERIOR KIND OF VIPASSANĀ AND SAMĀDHI.....	117
THE FIRST NIYYĀNA AND ĀVARAṆA.....	127
SECOND NIYYĀNA AND ĀVARAṆA.....	133
THIRD NIYYĀNA AND ĀVARAṆA.....	135
FOURTH NIYYĀNA AND ĀVARANA.....	136
FIFTH NIYYĀNA AND ĀVARANA.....	139
SIXTH NIYYĀNA AND ĀVARANA.....	144
SEVENTH NIYYĀNA AND ĀVARANA.....	149
EIGHT NIYYĀNA AND ĀVARANA.....	153
CONSIDER THINGS FOR YOUR OWN INTEREST.....	155
THE NOBLEST GIFT OFFERED.....	160
NOBLE WISH.....	164
SPECIAL METHODS OF BEARING IN MIND.....	167
DANGERS BESETTING SAMADHI AND THE REMEDIAL MEASURES.....	174

<b>THE WAY VIPASSANĀ MIND REMAINS IN EKATTA.....</b>	<b>198</b>
<b>CHAPTER III.....</b>	<b>203</b>
<b>PARAMATTHA AND PAÑÑATTI.....</b>	<b>203</b>
<b>CONSCIOUSNESS OBJECT OF VIPASSANĀ .....</b>	<b>239</b>
<b>USUAL COMPREHENSION MADE BY THE DISCIPLES.....</b>	<b>249</b>
<b>ONLY THE PRESENT SHOULD BE CONTEMPLATED AND NOTED.....</b>	<b>252</b>
<b>BHADDEKĀRATTA SUTTA.....</b>	<b>258</b>
<b>THE NAMES OF ANUMĀNA VIPASSANĀ.....</b>	<b>277</b>
<b>EXEMPLARY TECHNIQUES.....</b>	<b>280</b>
<b>BRIEF EXPLANATION (HOW NAMA-RUPA SHOULD BE GRASPED).....</b>	<b>284</b>
<b>HOW VIPASSANĀ OCCURS WHILE PRACTISING ĀNĀPĀNASSATI.....</b>	<b>288</b>
<b>COULD ATTAIN ARAHATSHIP WITHOUT EVEN KNOWING ALL FOUR DHĀTUS (ELEMENTS).....</b>	<b>293</b>
<b>ANSWER GIVEN BY THE FIRST VENERABLE ARAHANTA.....</b>	<b>294</b>
<b>VIPASSANĀ PRACTISED BY THE VENERABLE SĀRIPUTTĀ.....</b>	<b>298</b>
<b>HOW ANUPADA VIPASSANA TAKES PLACE.....</b>	<b>305</b>

# INTRODUCTION

This Text of Dhamma entitled "The Method of Vipassanā Insight Meditation", the Code of moral practice as contained in the entire scriptures, expounded and presented by the eminent mahā Thera, the Venerable Mahāsī Sayadaw, Aggamahāpaṇḍita, Chaṭṭhasaṅgītipucchaka, is the fundamental doctrine of the Buddha revealing the way to solve the mystery of the miserable rounds of life existence (Saṃsāra) from which total emancipation can be gained through insight wisdom by diligently practising Vipassanā on the right lines towards the supreme goal, Nibbāna, the extinction of all sufferings.

When this Text of Dhamma was first written in the year 1306 M.E., the Author though still comparatively young and alert, was quite proficient in both Pariyatti and Paṭipatti. With outstanding maturity and full confidence in his prime of life, he took the task of writing this Dhamma in response to the request of his lay devotees who had by then already indulged in the practical exercise of meditation under his noble guidance for the benefit and welfare of the posterity. The author was then residing at Mahāsī yeikthā in Seikkhun village seven miles away from the historically famous town of Shwebo during the time of the Second World War. This interesting book comprising two volumes was written within a brief period of seven months. It is a stupendous achievement as it embraces the promise of the author's genius with references to Pāḷi Canons, Aṭṭhakathās (Commentaries) and Ṭīkā combined with the practical aspects of the Special Dhamma which he himself had personally attained.

Comprehensive and magnificently written, this Text has fortunately survived the worst times of the disastrous war, the conflagration that had also ravaged the entire stretch of this Country, the Union of Myanmar. Immense gratitude not only goes to the talented author, an intellectual genius, for his religious fervour and unremitting effort, but also to the renowned Sayādawgyi Ashin Sundara, the Naingngandaw Ovadā cariya, Aggamahā paṇḍita Shwezedi Sayadawpayagyi of the famous Sagaing Hills, who was at that time in Ywathitgyi village Monastery, Sagaing District. It is for this Mahā Thera's persevering nature and earnest devotion particularly to Paṭipatti Sāsanā that the first printing of Volume(I) of this Text was possible even during those hazardous days when everything was scarce especially writing papers and printing materials. He willingly acted as a reliable and painstaking proof reader of this Text and had also immersed himself in the practice of Vipassanā meditation on the guidelines contained in this glorious Text and under close instructions of the Author. The Second Volume, in the course of its printing, had been consumed by fire when the village of Ywathitgyi itself was badly hit and damaged by the incendiary bombe during nocturnal air raids by the Allied Forces in the year 1307 M.E. (month of Pyatho) (1945 A.D.). However, as the original draft manuscript of that Text of Dhamma Volume II luckily remained intact in the hands of the cautious and thoughtful Author - the Venerable Mahāsī Sayadaw - at Seikkhun village, both the two precious volumes of this Text found their way to the printing presses in Mandalay immediately after the War, the First Volume being reprinted at "Thukhavadi Press", and the Second at "Hla Khin & Sone Press" for the first time.

In the exposition of this Dhamma, it is clear enough that the author's wish is to provide an opportunity to all monks and laymen to seek a way of life to get rid of the world of sufferings in their pursuit of worldly pleasures, wealth, honour and fame. Those who wish to have no more rebirth and death are urged to resort to the practice of Vipassanā assiduously. With this end in view, the right techniques for practising meditation have been vividly shown with full authenticity based upon Pāḷi, Aṭṭhakathās and Ṭīkāś. Explanation is also given in this Text describing in detail the stages of purification of the mind to gain progressive insight, the stages of proficiency in the attainment of the Path and Fruition, and the manner as to how effort should be made for the achievement of the ultimate goal of Nibbāna. It has given us to understand without the slightest doubt that Nibbāna is within us, and that it is the only way to eradicate evils arising from the organ of heart, and that until and unless one emancipates himself, he will continue to face repeated rebirths as a victim of ignorance, the slave of insatiable desires of human passion. This Dhamma has taught us that Nibbāna can be attained even in this very life existence, and if the achievement falls short of the target, at least **pāramītas** will undoubtedly be accumulated by the indulgence of the practice to pave the way for reaching the ultimate goal in the existences to come.

Elucidation is made that Nibbāna is antidote of **Sañkhāra** (kammic formations) and is diametrically opposite to Samsāra (cycle or rebirths in an endless chain) comprehensible to those who have achieved the awakening consciousness of the Special Dhamma; and that according to Dhamma's Teachings, apart from mind and matter (nāma and rūpa) which constitute the so-called 'being', there is no such thing as an immortal soul, **Atta. Rūpa** is an agglomeration of



essential **dhātus** - elements - which are subject to continual decay and destruction. **Nāma** is essentially a stream of consciousness (thoughts, ideas, imaginations and radiation of currents of thoughts - the mental elements) which are in a state of flux just like the material elements of the physical body. There is, therefore, no such thing as "I" or a "being", or a "living entity". On analysis, the Mind is made up of four mental aggregates, or of the material and mental forces which are changing all the time not remaining the same even for two consecutive moments. This process of psycho-physical phenomenon appearing and disappearing, being constantly changing, its true nature or characteristics can only be perceived by Vipassanā insight knowledge. It is a process and not an identity. It is incessantly moving without any interval or rest. Restlessness, e.g. worry, anxiety, sorrow, dejection, lamentation, etc., is **Taṇhā**, cravings for all pleasurable things including selfish desires for existence. This **Taṇhā** stimulates the mind which, as a result, become activated, or rather, manifests itself in action, this action, **Kamma**, is in reality **Cetanā**, volition which is responsible for the creation of a sentient being binding the aggregates together. Without **Taṇhā**, the whole process will have no place to occur, far less functioning. Hence, Taṇhā is the chief builder of the house of five aggregates which is named in **Paññatti** as "I", female, or male, and so on. Only when this fact is realized and the root-cause **Taṇhā** is annihilated, that a being (the composition of the five aggregates), i.e., the process of psycho-physical phenomenon will fail to take place. This highly profound concept has been made clearly understandably by the Author in this of Dhamma.

To realize this fact as stated, the Method of Kammaṭṭhāna meditation to be exercised has been specifically prescribed and

clearly shown in this Text. Methodical instructions are given herein for those who are interested to attain perfect knowledge and complete deliverance of the mind. Guarantee has been given by the Buddha Himself that if a person seriously devotes to meditation in a practical way, he would be able to solve the riddle of life. Realization will then come making him possible to enter into the ever-lasting peace of Nibbāna. In this regard, clarification is also made on the Four Truths, viz: (1) there is the Truth of Suffering (2) there is the Cause of Suffering (3) there is the Cessation or Extinction of Suffering (4) there is the Path leading to the Extinction of this Suffering or Deliverance through the medium of the Eightfold Noble Path. It is obvious that deliverance cannot be realized by wishful thinking and through book-knowledge or by performance of any other form of practices of austerity except by way of indulging in Vipassanā meditational exercise. The meditation phase is to be found at the base-end of the Eightfold Noble Path in Right Effort of Exertion, Right Mindfulness and Right Concentration. Thereafter, the ennobling rewards - the joyous fruition (Phala) can be reaped. These are vividly described step by step.

The main theme of this Dhamma "Vipassanā" is unique. It would give an ordinary person of average intelligence, if there is no obsession, a clear understanding that Vipassanā wisdom endeavours to find out the real cause of all miseries as enumerated in the Four Noble Truths, and provides a remedy to cure the same under which we all are labouring. It will enhance our mental faculty to a high level of spiritual insight and to the Zone of Peace by uprooting human passions, the evil mentality of greed, anger, and craving, and by dispelling the wrong view, which occur and thrive because of ignorance (avijjā) and delusion (moha).

In the course of meditating diligently and fervently based upon the Four Foundations of Mindfulness contemplation, as experience is gained, mental development is accelerated until it reaches a high level of wisdom where a meditator finds no rest in the midst of illusion and incessant changes succeeding to each other beyond control, and even feels no attachment to his own body any more. There will then be no more clinging desires to his life existence. This account has been given in explicit terms.

The sixteen stages of Vipassanā insight knowledge are also precisely and pithily enumerated and elucidated commencing from Nāma-rūpapariccheda Ñāṇa (insight into the reality of mental and material elements of the body) and then proceeding to the highest level of Magga wisdom to visualize the bliss of Nibbāna followed by Phala wisdom realizing the bliss of Nibbāna after being freed from the desire of perplexity, anger and sensual pleasure. It then carries on to the stage of Paccavekkhanā-ñāṇa (gaining knowledge by retrospective contemplation, or self-examination). The manner in which each stage has to be scrutinized, its significance, and how appreciation is made at each level are clearly described. The description given by the author about the progress of sight one stage after another is so clear and precise that one would probably feel as if he is personally absorbed in meditation filled with joy and satisfaction even at the moment of reading this portion of Dhamma (Chapter V) with concentration.

The essential qualities required of a person before meditation, such as, observance of **sīla** and purification thereof called **Sīlavisuddhi**, for monks as well as laymen, has also been treated separately. The differentiation between has concepts of **Paramattha** and **Paññatti**, the philosophical aspect of

**Cittavisuddhi**, the way to bring down our eyes, ears, nose, tongue and body into subjection in search of Truth, the efforts required to control the five senses, the manifestations of the human mind, the manner of training the mind to gain calmness, and to gain Vipassanā knowledge, etc., have been expounded very elaborately so as to enable a meditator to gain a clear vision with contentment. Furthermore, clear presentation as to how the mind is made to free from corruption and become purified is really interesting. Last but not least, comprehensive explanation is rendered in respect of various stages of Insight Knowledge and various kinds of Mindfulness contemplation.

The essence of this Dhamma conveyed in this Text in fact reveals Buddhism as a moral and philosophical system as taught by the Buddha. It is a course of doctrine and discipline through pure living and pure thinking to gain supreme wisdom and deliverance from all evils. What the Buddha expects from His disciples is not so much obeisance as the actual observance of His Teaching. "He honours me best who practices my teaching best," is His admonition.

Nearly two years have elapsed at the time when this work of translation is completed from the date the Venerable Mahāsi Sayadaw had passed away. The Eminent Sayadawpayagyi was a beacon of light that has shown illuminating the way to the Ariyan Path. The brilliant light of his teachings is still shining profusely and will probably continue to shine in future. His deep compassion and rare qualities of loving-kindness and also the characteristic perseverance and simplicity shown upon every pupil who sought guidance relating to meditation technique are unforgettable in the annals of Buddha's Pariyatti and Paṭipatti Sāsanā. The pious radiance of the aura shown upon his numerous pupils, disciples and devotees,

both nationals and non-nationals, and the majesty of his calm tranquility of mind revealed in unmistakable terms the depth of his unique spiritual attainment. He was indeed a great spiritual Teacher, worthy of offerings (Pūjā), worthy of gifts, and worthy of adoration and reverence with hardly a parallel in the present century.

May all those who have had the opportunity of being tutored by his noble admonishment and who have the benefit of his instructions as contained in this Text of Dhamma, be able to find out the reality of the Truth.

May all those who are bent upon devoting themselves to the noble practice of Vipassanā meditation be able to practise without delay and deviation so as to gain real Peace and Happiness and the bliss of Nibbāna.

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April 10, 1984.

# PRELUDE

## NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

**Aho Buddho! Aho Dhammo!  
Aho Saṃgho Anuttaro!  
Iti cittaṃ. Paḥaṃsetvā,  
Vipassitvā tadā gate.**

**Vipassanānayaṃ kassaṃ, sīghaṃ maggādipāpakaṃ.  
Diṭṭhe dhammeva sādhūnaṃ, yatthāvuttaṃ vipassatanti.**

Oh, the Buddha, the Omniscient, the Most Exalted, the Unrivalled, being fully endowed with the noble attributes of Perfect Holiness and Supreme Enlightenment, **buddho**, the All-awakened One abounding in Wisdom of all the Dhammas with the knowledge of the Worlds, **aho** - is indeed the most marvelous and worthy of great reverence beyond possibility of description ! The Noble **Dhamma** having the most outstanding qualities of the states of Perfections in **Sīla**, **Samādhi** and **Paññā**, etc., with which the fires of **lobha** (greed), **dosa** (anger), and **moha** (delusion) can be extinguished leading to the attainment of the four **maggas** and four **Phalas**, **Nibbāna**, and Pariyatti Ten supreme and exalted **Dhamma**, **aho** - is extremely wonderful beyond expression of words and of great reverence! The **Saṃgho**- those who are diligently striving on the Path consisting of the four stages of enlightenment leading to **Nibbāna**, and who have the attainment of knowledge of the four Paths (magga) and four Fruitions (phala), are really marvelous and

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revering beyond description! **Iti** - By reflecting as such, let the mind be highly purified and rejoiced, and after contemplating and noting this clear, noble and rapturous mind at the moment of the arising, together with the phenomenal occurrences of rūpa (materiality), which bears it.

**Yatthāvuttam.** , as mentioned in this Text of Dhamma, if by so contemplating and noting, **nay**, those noble and virtuous persons who contemplate and note such phenomena with purity of mind, will even in the present existence speedily attain **Magga-Phala-Nibbāna** within a period of one week fifteen (15) days, or a month, or more. This is the Text of Dhamma on the Method of Vipassanā Insight Meditation, which guides the way to achieve **Nibbāna**, that is now being presented to you by me in writing.

## PROGRAM IN BRIEF

This Text of Dhamma will be written and presented in seven (7) different chapters.

In Chapter (I), preliminary words of advice and purity of **sīla** (Sīla-visuddhi) will be mentioned.

In Chapter (II), Purity of Mind (Citta-Visuddhi) will be explained.

In Chapter (III), explanation will be rendered relating to the distinguishment between **Paramattha and Paññatti**; the distinguishing features of the sense-object of **Vipassanā**; and the guidelines drawn from the method of contemplating and noting the **Samatha-Yānika**, i.e. making tranquility as a vehicle.

In Chapter (IV), practical method of contemplating and noting, and as to how true realization take place will be described according to **desanākkama** - sequence in the Teachings, **desanā**.

In Chapter (V), explanation will be tendered relating to method of contemplation and noting, and how realization comes through insight knowledge according to **paṭipattikkama**, i.e. the practice of meditation in serial order.

In Chapter (VI), it will be shown and commented upon as to how insight knowledge is gained by the meditator after comparison and consultation being made with what is stated in the Scriptural texts, and the decision that has been made thereafter.

In Chapter (VII), eighteen (18) kinds of **Mahā-Vipassanā** will be explained.



# CHAPTER I

## A WORD OF ADVICE AND PURITY OF SĪLA

### A Word of Advice

The methods of *Vipassanā* meditation which can bring about realization and spiritual awareness of the genuine *Nāma-rūpa* (mind-and-matter), the true characteristics of *Anicca* (Impermanence), *Dukkha* (Suffering) and *Anatta* (Non-self), and the reality of the Four Noble Truths are the exhortations of the Lord Buddha delivered by him personally, and thus these Teachings constitute what He wished to bestow upon mankind. Hence, if these methods were rejected, it would amount to rejection of the Buddha's due admonition. This sort of rejection will also be tantamount to destroying the faith and desire of those who are bent upon practicing *Vipassanā* with conviction. Moreover, it would cause such men of virtue to lose the benefit which they should have derived, or depart from the true Path leading to their attainment of *Vipassanā Magga* and its fruition (*Phala*). Such being the case, the gravity of the grout one would have committed can be known and gauged from the context of the following *Dhammapada* Verse.

*"Yo sāsanaṃ arahataṃ,  
ariyānaṃ dhammajīvināṃ.  
Paṭikkosati dummedho,  
ditṭhiṃ nissāya pāpikaṃ.  
Phalāni kaṭṭhaka-seva,  
ataghātāya phallati. (Verse - 164)*

The above Verse conveys the meaning that unknowledgeable person after accepting and relying upon the mean and false doctrine prevents the teaching of the Buddhas who lead the life of Holiness and are worthy of Special reverence for having eradicated all human passions of cravings (*Kilesas*). Such an act of prevention and the acceptance of a false doctrine are similar to the fruits of a bamboo tree which kill its own life-plant on which reliance has to be made. Such a person who so deters is deemed to be one who bears the fruits of prevention and false-doctrine (*Ditṭhi*) thereby causing himself to produce the fruit of death, or rather, is tantamount to blossoming forth into a flower of death.

### **Golden Opportunity and the Precious Dhamma**

At the present time, everybody who is reaping the benefits of the Truth of the *Dhamma*, the Teachings of the Buddha May be said to have had a golden opportunity. It is because after taking this great opportunity, if the essence can be extracted out of it, one can surely achieve the most precious Magga-Phala-Nibbāna.

### **It is not always available**

In any case, this great and rare opportunity will not be always available, simply because the life of a human being is likely to come to an end within a short period of time. Even though the full life-span may not be exhausted, nobody knows when one is going to die. Even if death does not take place, despite the fact that one may be keen to practise meditation effectively according to his own will and

desire, he will be unable to do so when becoming old and decrepit, or stricken with illness, or beset with any kind of danger, trouble or annoyance or because of any other unforeseen circumstances.

## **It is imprudent to waste time**

After carefully going through this Text of *Dhamma*, if an opportune moment has come in your way, how could you make use of this precious opportunity? Will it be proper to be contented by merely preaching what you have studied and understood? Or, will it be proper to waste your time by worrying all about the endless matters relating to *Kāma*, sensual desires? Is it not true that in fact, the time is ripe for you to be accomplished with the *Dhamma* that is handy and reliable when you are on your deathbed instead of being helpless without anything to be relied upon? As such, constantly urge and remind others with the mandate or instructions given by the *Buddha* as cited below to be able to diligently strive on the Path effectively well in time beforehand.

*Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve.Na hi no saṅgamaṃ tena, mahāsenena maccunā.*

(Ref: *Uparipaññāsa, Bhaddekaratta Sutta* - 226)

How can one know whether he will still be alive or will meet with death the next day? (*Jīvitaṃ vā maraṇaṃ vā ko jānāti* - is the exposition given in *Aṭṭhakathā*). Bearing it in mind, one should invariably and relentlessly practise *Vipassanā* meditational exercise

which will burn up all *Kilesas*-human passions, even today, without postponing it to the next day or the day after. The reason for not being able to know when death will take place is because no date has been fixed with the 'Death', called the King of Infernal who possesses a huge Armed Force equipped with the lethal weapons of water, fire, poison, arms (weaponry), disease and so on. Neither has *Māra*, the Slaughterer been bribed for the postponement of death, nor has one, as a living being, accumulated and raised a host of army to defend against death. Hence, who can know for certain whether he will be living or dead on the following day?

**It is not advantageous if one repents only after committing the wrong.**

If one fails to practise meditation at the time when opportunity arises, it is likely that repentance will take place with a reflective mood: "Oh! What a great blunder for not having taken up the meditation exercise", when one gets sick or old or awaiting death just before passing away, or reaches the four Nether Worlds (*Apāya*). To avoid lamentation and repentances of one's own folly, may you all be able to pay attention to the following admonition given by the Buddhas.

*Jhāyatha bhikkhave mā pamādattha.*

*Mā pacchā vippatīsārino ahuvattha.*

*Ayaṃ vo amhākaṃ anusāsani.* (Ma: 1-167)

The above *Pāḷi* phrase denotes: " O, monks (*Bhikkhave*) Do contemplate and note, and resort to the meditational practice of

*Samatha* and *Vipassanā*. Do not forget and fail-to contemplate and note. If you miss the opportunity as it comes, do not regret and feel repented that you have made a blunder for having failed to contemplate and note. These are the words of admonition repeatedly exhorted by *the Buddhas*."

### **Do you understand personally?**

The Truth of the Dhamma benevolently preached by the Enlightened One is fully accomplished with the noble attribute of '*svākkhāta*' which means well-shown or taught. The Dhamma has the attribute of being productive of immediate results attended with advantages even in the present existence (*sandiṭṭhika*). It has also the attribute of '*Akālika*', i.e. capability of bringing about immediate benefits. It is really inviting lending encouragement to one to "Come and See" for himself, and is therefore known as the attribute of '*Ehipassika*'. Will you now be able to decide on your own personal knowledge and realization?

### **Don't be disheartened**

Don't lose courage, or be disheartened even if you cannot as yet achieve the goal to your satisfaction by practicing meditation on different guidelines. You just try to practise systematically under the methodical instructions of your spiritual teacher for seven days or fifteen days as prescribed in this Text of Dhamma. You will definitely and clearly find yourself equipped with the Special Knowledge of the Dhamma to your entire satisfaction. You will then be able to decide with your own wisdom and with complete awareness that this

*Buddha's Dhamma* is fully endowed with the noble attributes as has been stated.

### **Don't take it lightly**

Please, therefore, pay serious attention to this Text of Dhamma by going through it thoroughly with the right devotion of the mind to fully grasp its primary intention and meanings of all supporting and underlying principles contained in the relevant *Pāḷi*, *Aṭṭhakathā* and *Ṭīkā*s as illustrated by the Commentator- the Author of this Text.

### **Don't get disappointed**

Please do not get disappointed in coming across Pāḷi words and their various shades of meaning which cannot be fully understood. If you cannot fully appreciate them just bear in mind that "these have been mentioned merely for those who are more learned than me". If you wish to understand them properly, you may approach others who are more intellectual and knowledgeable.

### **No Meaning is rendered as it can be understood**

To avoid this Text from becoming unwieldy in respect of some of the Pāḷi phrases, no explanation has been given. These writings being meant for well-learned only, such intellectual people will find them easily comprehensible.

## **Synthesis and Terminology of the Text**

In certain expressions of the words or usages, some are written in common terminology, or rather, in ordinary parlance to make them easily understandable. At the time when *Buddha* preached the *Dhamma*, the dialect spoken was not Sanskrit which was then the form of language used in writing the texts or parchment. *Buddha* had therefore delivered his sermons in *Māgadha language* commonly used among people in general both in towns and villages. Hence, due regard may be given to ordinary parlance or common usages in vogue in those days. Do not therefore underestimate it. Such expressions and usages will be found more specifically in Chapter V.

## **Only Meant for Less-learned People**

More attention may be given to Chapter IV and V by a person lacking in good knowledge of the scriptures. Of these two, Chapter V is fundamental. As such, by going through what is written in Chapter V, one will be able to practise *Vipassanā* meditation on the right lines, leading to attainment of *Magga-Phala-Nibbāna*.

## **PURITY OF MORAL PRECEPTS RELATING TO MONKS**

### **Purity of *Sīla***

The Four kinds of *Sīla*, such as, *Pātimokkhasaṃvara* (restraint according to the precepts prescribed in the *Vinaya* Rule), etc., which have the quality of holiness and purity according to what is stated in

Visuddhi Magga as "*Sīlavisuddhināma Suparisuddhaṃ Pātimokkha saṃva rādi catubbidhaṃ sīlaṃ*", are called "*Sīla Visuddhi*". Though it might be ordinarily expressed as such, one should know that there are two different kinds, namely, *Sīlavisuddhi* Prescribed for the monks, and *Sīlavisuddhi* relevant to laymen. *Sīlavisuddhi* concerning monks is a collection of various precepts, or, Code of moral conduct which is extremely wide. Only a brief account to fulfil the needs of the Dhamma will be given in this Text.

Monks (bhikkhus) should all round observe with utmost purity the Four *Sīlas*, the rules of conduct or morality, such as, *Pātimokkhasaṃvara*, *Indriyasaṃvara*, *Ājīvapārisuddhi* and *Paccayasannissita*. Out of these four, the Rule of *Vinaya*, the Code of Conduct for the monks as strictly prescribed by the *Buddha* to be observed with a view to restraining oneself from committing anything physically and verbally is called *Pātimokkhasaṃvara Sīla*. What is meant by it, is keeping in tact of the moral practices which tend to make one escape from all kinds of dangers and sufferings, if he truly keeps observance of the Rules of Conduct, or the Order.

## **To Make Sīla Purified**

In order to purify this *Sīla* or morality, a monk should take care of all rules of conduct from being breached bearing in mind that contravention of even very minor offences such as, *Dukkaṭa*, *Dubbhāsī*, requiring confession and absolution, can not only endanger or deter the achievement of *Magga-Phala*, but also drag down a monk to *Apāya* in accordance with what has been stated as: "*Aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.*" It means to guard against committing a sinful act. If



the offence has been committed, this act of guilt should be immediately wiped out, or rather, speedily treated, just as "a young boy who would quickly release his grasp of the burning charcoal which he has inadvertently handled." It means to cleanse oneself by confession after abandoning all kinds of *Samghādisesa* offence and undergoing penance and practising *Parivatta mānattaṃ*, in respect of *nissaggiya pācittiya* and *Adhammiya* property (offences which are unlawful). A monk who has truly confessed any kind of the breach of the Rule which he has contravened and sought absolution in conformity with the Rules of *Vinaya*, and who thereafter continues to abstain himself from further commitment of offences, is said to be cleansed of all impurities by which *Pātimokkhasaṃvara Sīla* become purified.

As regards *Indriyasaṃvara sīla*, as it covers a very wide range, explanation relating to it will be given later. To avoid a way of living by unlawful means in order to obtain robes, meals (food) and other requisites for monks, and to maintain one's own livelihood by lawful means with purity or propriety of conduct is called *Ājīvapārisuddhi*. It means: a morally purified way of livelihood from every aspect. If viewed from any other angle, it is an endeavour made with one's own noble and lawful exertion to seek for the requisites in accordance with what is stated in *Visuddhi Magga* as: "*Paccayapariyesanavāyāmo*". The unlawful or sinful methods of acquiring properties pertaining to the monks have a wide scope. Reference may therefore be made in this connection to *Visuddhi-Magga*.

It is most probable that a monk, who seeks for any kind or monastic requisites contrary to the Rule, will be committing one of the offences of *Pārājika*, or, *Samghādisesa*, or, *Dukkaṭa*. In most

cases, he will have committed a monastic offence of '*Dukkaṭa*'. Making use of any property that has been unlawfully obtained, will also amount to committing an offence of '*Dukkaṭa*'. If guilty of such offences, *Pātimokkha Sīla* is also breached or destroyed. It would also amount to deterring the offender from reaching to the higher celestial Abodes, or, from achieving the right Path - *Magga*. Only if confession and absolution are made as stated earlier, *Pātimokkha-sīla* will be restored and purified. The offender will also be liberated from the afore-said dangers called "*Saggantarāyo*" and "*Maggantarāyo*". Hence, it will also definitely cause to cleanse the *Ājīvasīla*.

*Paccayasannissitasīla* - means: to reflect and truly realize the advantages accrued from the use of the requisites, such as, robes, meals, monastery, and medicine; and that by being able to wear the robes, one is prevented from getting a chill, or rather, from suffering the unpleasant felling of coldness. Reflection of the advantages should always be made every time the four requisites are made use of with a view to purify these *Sīla*. In fact, such reflective thoughts should be borne in mind at every moment of eating the meals. If no such reflection could be made, retrospection should be done before sunrise the next day. If no such retrospection could be done before dawn, it would amount to partaking of meals or food and possession of other requisites on loan. (*Ṇaparibhoga*) according to what is stated in *Aṭṭhakathā*.

## THE MEANING OF IṆAPARIBHOGA

That is meant by *Iṇaparibhoga* is not that indebtedness has been incurred to repay the debt to the owner of the property the benefactor. As a matter of fact, the term "*Iṇaparibhoga*" is used as it is similar to taking the property on hire for consumption. The similarity may be explained thus: The offerings or gift (*Dāna*) made to a monk who has complete purity of *Sīla* will bring about full advantages "because of the full accomplishment of the quality of purified *Sīla* on the part of the donee (*Dakkhiṇāvisuddhi*) i.e. Purity of a gift on the receiver's side only." In the case of a monk who makes use of the offerings without reflection and consideration, he falls short of the accomplishment of the quality of *Dakkhiṇāvisuddhi* for being faulty in *Paccayasannissita* *sīla*. Such being the case, no full benefit can be derived from the gift of *Dāna* offered to such a monk. Hence, the benefactor who donates is similar to selling the property or making the offerings on higher-purchase system for failing to derive the full advantages of his *Dāna*. The monk who makes use of or consumes without reflection, for not causing to derive the full advantages by the donor is similar to making use of the things offered on loan. That is the reason why *Aṭṭhakathās* or Commentaries have stated that it amounts to becoming *Iṇaparibhoga*. Please observe the following exposition of the *Mahāṭikā*.

*"Iṇavasena paribhogo iṇaparibhogo, paṭiggāhakato dakkhiṇāvisuddhiyā abhā vato iṇaṃ gahetvā paribhogo viyati attho" (Mahāṭikā: I-72)*

The above *Pāḷi* phrase conveys the meaning that the gift of property that is received and made use of by the donee, the receiver, not having been accomplished with the purity of *Sīla*, morality, is similar to making use of the gift, the donated property, on loan.

If that is the case, how one should note and consider what is expressed in *Mahāṭṭikā* (1-74) as: "*Yathā iṅāyiko attano ruciyā gantum na labbhati, evaṃ iṅaparibho gayutto lokato nissarituṃ na lahati?*" It should be noted thus: Since a monk who is used to making use of the property being always at fault with '*Iṅaparibhoga*', he is deep in his craving attachment to the gifts of property. For this desirable grasping attachment, he is liable to descend to *Duggati*-the four nether worlds where sufferings and ill-conditions prevail, after his death. It should therefore be noted that *Mahāṭṭikā* has stated with the objective as: "The monk who is in complicity with *Iṅaparibhoga* is unable to get liberated from this miserable existences, nay, is deterred from gaining liberation." The story of Ashin Tissa will lend witness to the fact that a monk is liable to reach *Duggati*, the World of misery, for such passionate attachment.

## **The Story of a Monk & the Louse**

A monk by the name of venerable Tissa having great attachment to his robes became a louse after his death in the very robes he had received. When other monks were about to cause it to be distributed among themselves, the property being *saṃghika*, i.e. belonging to the whole fraternity of monks, the Tissa louse raised a cry as : " Oh ! My property is being robbed of ". The sound produced by the utterance being overheard by the Lord Buddha with His Divine Ear, supernatural knowledge- *Abhiññā*, let the matter relating to the

robes, be held in abeyance realizing that any argument or decision made for the disposal of this robe would make this Tissa, the big louse, commit guilt against the monks, which would thereby cause him to land in Hell after demise. On the seventh day, this Tissa louse died and was reborn in Tusitā-Heaven, the Abode of Devas. *Dhammapada Aṭṭhakathā* has said that only after the demise of Tissa louse, the *Buddha* had permitted to settle the matter relating to that robe.

### **It is really Terrible**

Considering the fact mentioned in this story that Tissa, the Louse, had reached the Abode of Devas called Tusitā after his death, it is obvious that a monk could have been reborn in the abode of Devas after demise if he had no attachment to his properties. If the *Buddha* had not stayed the proceedings for the disposal of the robe, he would have gone down to Hell. The fault or sinful act of desirable attachment (craving) is indeed really grave. How dangerous and terrible it is!

In connection with this incident, it has been preached in a verse as cited below:-

*"Ayaśāva malaṃ samuṭṭhitam,  
tatuṭṭhāya tameva khādati.  
Evaṃ atidhona cārīnaṃ,  
Sāni kammāni nayanti duggatiṃ"*

*(Dhammapada: Verse. 240)*

Just as the rust that is formed on solid iron and iron rods, wears or eats away the iron itself, a person who infringes or violates

the *Paccavekkhaṇā* knowledge, any, who makes use of the property without due reflection, is liable to be carried away to the realm of Apāya by the powerful current of the feeling of Attachment of cravings, etc., which have arisen in his own material body or personality.

In this regard, some say that "if *Iṇaparibhoga* takes place, since the debt has to be repaid to the owner of the property, *Magga-Phala* cannot be achieved." This sort of meaning or interpretation cannot even be found in Pāḷi Commentaries (*Aṭṭhakathās*). Hence, it may be presumed that the Commentators will have no intention to render this meaning which only concerns the Buddha to elucidate. Moreover, it will not be intended by nor appropriate for the Commentator to give such a meaning.

### **Manner of Improperly**

According to what is presumed by some of the Commentators, the *Iṇaparibhoga* is of a more serious offence than that of either *Theyyaparibhoga* or *Pārājika* offence. The reason being that even those who have committed *Theyyaparibhoga* and have been guilty of the *Pārājika* offence, in the role of an ordinary human being and *Sāmaṇera* by reversion can attain *Magga-Phala*. The following is from the *Ekaṅguttara* commentary.

*"Imaṃ pana desanaṃ sutvā jātasamvegā thānaṃ jahitvā sāmanerabhūmiyaṃ thitā dasasilāni pūretvā yonisomanasikāre yuttappayuttā keci sotāpannā, keci sakadāgāmino, keci anāgāmino ahesum, keci devaloke nibbattiṃsu, evaṃ pārājikāpannānampi saphalā ahoṣi."* (Ang. -ṭha: 1 - 52)

The above Pāli passage goes to say that monks numbering sixty who had committed an offence deserving expulsion under the Rules of the Order for having listened to *Aggikkhandhopama Sutta* became novices, or rather, were reverted to the status of *Sāmaṇera*, and then by diligently practising meditation, some of them had achieved *Sotāpanna State*, while some had either attained *Anāgāmi* state, or, reached the Celestial Abode of Devas. It was stated in the Commentary that the Lord Buddha had purposely wended his way to deliver this Sutta and had preached it after halting in the course of his journey, realizing and foreseeing with his Divine Wisdom that these sixty monks had been guilty of the offence of *Pārājika*. It was therefore quite obvious that these monks remained as *Bhikkhus* for a certain length of time even after committing the offence and those they were not free from '*Theyyaparibhoga*'. Such being the case, since even those who had committed the offence of *Pārājika* and have become guilty of *Theyyaparibhoga* were able to achieve *Magga-Phala*, how it could be said that a monk who has also become purified with *Pātimokkha Sīla*, will have no chance of attaining *Magga-Phala* for just committing an act of "*Iṇaparibhoga*"? In fact, there is no justification to say so.

Furthermore, admonition done to make use of the properties only after reflection is not an order of restriction under the Rule of Discipline. It is only a discourse giving instructions by way of *Suttantadesanā*. As such, using the property without due reflection does not amount to offending against a moral principle, i.e. Transgression (*Vītikkama*) of the orders. Nor, will it amount to committing one of the other offences. Hence, *Iṇaparibhoga* cannot be regarded as being serious as *Dukkaṭa* offence. If it is stated as:

"Because *Aṭṭhakathā* has said that taking medicine without reflection will amount to an offence or transgression, is it not true that breach of *Paccayasannissita Sīla* is also an offence? It is not true at all. If it were so, how should the statement in *Aṭṭhakathā* be construed or regarded? The answer is: If there is the reason for being sick or stricken with disease, it is permissible to take the medicine. However, only if it is known to have justification, medicine should be taken. If medicine is taken without knowing that there is justification, it should be considered as having taken the medicine without reason and only as food and for nourishment. Is such, according to the Rule of Discipline stated below:

*"Yāmakālikam sattāhakālikam yāvajīvikam āhāratthāya paṭiggahṇāti, āpatti dukkaṭassa. Ajjohāre ajjohāre āpatti dukkaṭassa. "* (Vi : 2-116)

It would constitute an offence of *Dukkaṭa*. The expressions "knowing that there is justification", "being careful", and "reflection", convey the same sense in this regard. For example: If it is thought that there is no break of dawn as yet although it is morning time, or, that it is past noon (*Yāvakālika*) - food or meals are taken beyond the time limit prescribed for the purpose, since one is wilfully inclined to infringe the precepts which has been undertaken for observance, it is just the same as committing an offence in accordance with what has been stated as "*Kāle vikālasaññī āpatti dukkaṭassa.*"

For that reason, the statement "if no care is taken, or rather, no serious thought is given when using or taking medicine, it would be an offence", refers only to the contravention or infringement of the Rule of *Vinaya*-Discipline. The statement so made is not intended to make reference to the breaking or destruction of



*Paccayasannissita Sīla*, morality connected with the use of four requisites. Hence, it has been prescribed in the *Ṭīkās* as: "After eating or taking meals and property if retrospection on what has been done is made before the break of dawn, the said morality (*Sīla*) can still be cleansed and purified."

Next, the presumption which some of the Commentators have had as stated in the foregoing is also contrary to *Theravāda* cited hereunder, as contained in the Commentaries (*Aṭṭhakathās*).

## CŪḶANĀGA THERA'S DOCTRINE OR PROCLAMATION

" *Tipiṭakacūḷanāgatthero panāha pātimokkha saṃvarova sīlaṃ, itarāni tīṇi sīlanti vuttaṭṭhānaṃ nāma natthīti vatvā, Taṃ ananujānanto āha- Indriyasamvaro nāma chadvāra rakkhaṇa-mattameva, ājīvapārisuddhi dhammena samena paccayuppattimattaṃ, paccaya-sannissitaṃ paṭiladdhapaccaye idamatthitaṃ paccavekkhitvā paribhuñjanamattaṃ, nippariyāyena pātimokkha saṃvarova sīlaṃ, yassa so bhinno, ayaṃ'chinna sīso viya puriso hatthapāde' sesāni rakkhissatīti na vattabbho. Yassa pana arogo, ayaṃ 'acchinnasīso viya puriso jīvitaṃ' sesāni puna pākatikāni katvā rakkhituṃ samattho-ti. "*

(Saṃ-ṭha: 3-262)

### Translation

In plain English, it means: Ashin *Tipiṭaka Cūḷanāga Thera* had stated thus: Only *Pātimokkhasaṃvara* is, in fact, *Sīla*. There is nothing in Pāḷi scriptures where the other three (3) kinds are

described as ' *Sīla* '. In support of this statement, nay, to refute that these are *Sīla*, what he continued to elucidate is: *Indriyaśamvara* only keeps guard or vigil on the six sense-doors (*Dvāra*). *Ājīvapārisuddhi* means only to cause to acquire things or property in a lawful way. *Paccayasannissita* means: only to make use of or consume the property that have been obtained as giving warmth, or rather, driving away coldness, etc., after reflecting on their advantageous effects. To be quite candid and frank without insinuating, it is only '*Pātimokkhasamvara*' that is the genuine '*Sīla*'. A person who is morally corrupt after having desecrated *Pātimokkha sīla*, cannot be said to be incapable of guarding or keeping in tact the rest 3 kinds of *Sīla*, e.g. Just as a man whose head has been cut off cannot possibly be said to be capable of taking care of his hands and feet. Say, a certain person is purified in *Pātimokkha sīla* like a man who is free from diseases. Such a person who keeps his *Pātimokkha sīla* intact can very well protect his morality, purify and restore to normal condition the rest of his *Sīla*, i.e. moral conduct. Citing an example: It is like a man whose head not being severed as yet, will still be able to protect his own life.

This great *Thera Tipiṭaka Cūḷanāga* had lived in the long time past, a good many years before Venerable Buddhaghosa, the great religious teacher. This great holy personage was well-versed in the Three Baskets of Buddhist Scriptures and could recite by rote the whole Canon. Moreover, he was highly respected even by the most renowned and highly intellectual Commentators. As such, the doctrine laid down by this great Thera deserves serious attention and retention in memory.

According to this great Thera's preaching, if *Pātimokkha Sīla* is not destroyed or disintegrated, the rest of the three *Sīlas* can be

repaired and restored to its normal state of purification, no matter how far they have been violated or have become corrupt or depraved. It has been stated that these three *Sīlas* could be revised and restored to normally. Hence, when original purification is restored, as *Sīla* becomes purified, there is hardly any doubt that *Magga-Phala* can be achieved. According to the opinion of some of the Commentators, if guilty of the breach of *Ṇaparibhoga*, *Magga-phala* cannot be achieved. Such being the case, it would amount to saying that no remedial measure can be taken to be cleansed if *Paccayasannissita sīla* is broken even once only. Hence, it runs counter to *Theravāda*.

*Paccavekkhaṇā* shown in the Commentaries as *Paccayasannissita sīla* is preached in of *Suttanta and Abhidhamma*, *Mūlapaṇṇāsa sabbāsava Sutta of Mūlapaṇṇāsa Mahāvagga* and also in of *Chaliṅguttara* which are commentaries or exposition of the expressions of '*Bhojane mattaññu*' and '*bhojane mattaññutā*'. However, in that *Suttanta and Abhidhamma*, no preaching is done directly as being '*Sīla*'. It was stated by giving the nomenclature of *Bhojanemattaññutā*, and as a Dhamma of condition that could dispel *Paṭisevanā pahātabba āsavo* (depravities that could hart the practice). This is why Venerable Tipiṭaka Cūḷanāga Thera had said that no Pāḷi scriptures have ever mentioned of it as being *Sīla*. Basically from the point of view of *dhamma*, *Paccavekkhaṇā* being only 'knowledge', it is embraced in the lofty wisdom (*paññā-sikkhā*). In reality, it should be remembered as not included in *Sīla-sikkhā*, the noble practice of *Sīla*.

Furthermore, this *Paccavekkhaṇā* which has been stated in various *Suttanta and Abhidhammas* is not meant for the recitation just like chanting the spell of ('mantras'- incantations. Nor is it meant

for the mere use of devices of Vinaya, such as, *Adhiṭṭhāna* (resolution to keep the precepts) and *vikappanā* (assignments). As a matter of fact, it is meant to deter human passionate desires (*Āsavakilesa*) connected with the four main requisites for the monks. Hence, relating to the use of property, robes, etc., should be made use of only after effectively reflecting with wisdom to derive due advantages or benefits.

## **REFLECTION IS COMPLETE ALSO BY CONTEMPLATING & NOTING**

In accordance with what is stated in *Visuddhi-Magga* (1-41) as: "*Paṭilābhakālepi hi dhātuvasena vā paṭikūlavasena vā paccavekkhitvā ṭhapitāni cīvarādīni tato uttari paribuñjantassa anavajjova paribhogo, tathā paribhogakālepi* " as desired or what is intended the, the matter of *Paccavekkhaṇā* must be considered as being completely accomplished by the four kinds of *Dhātu* and *nāma rūpa*, persons who are contemplating and noting *Vipassanā* in respect of, through contemplation and noting while receiving or using the properties. Amplification relating to this subject will be found in the matter of *Sīla* concerning laymen- ordinary people.

Therefore, either by reflecting on the advantages or by bringing into the mind any one kind of meditation (*Bhāvanā*) *Paccayasannissita Sīla* of a monk who is using the four kinds of monastic requisites is said to be purified in every aspect.

## INDRIYASAṂVARA SĪLA

In respect of the six sense-doors when respective objects arise and realization comes with six kinds of *Viññāṇa* (*consciousness*), the restraint effect by way of vigilance exercised by Mindfulness through the act of noting to prevent *Kilesas* from arising is called "*Indriyasamvara Sīla*", i.e. the moral restraint relating to the control of the senses. The manner of guarding and protecting for the purification of *Sīla* will be fully and comprehensively shown when dealing with the matter of keeping the eye under restraint. Similarly, it may be known and realized in connection with the rest of the sense-doors (*Dvāras*).

In conformity with the *Pāḷi* which runs as:

"*Cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī*, etc.," if a sense-object of sight is seen with the eye, the figure and particulars of a female or of a male which cause to stir up passionate desires-'*Kilesa*', should not be borne in mind. In accordance with *Aṭṭhakathā* which goes to say: "*Diṭṭhamatteyeva saṅṭhāti* ", the knowing mind should be stopped short, or rather, should not be allowed to go beyond the sight-*Rūpa* or the object seen. Further exposition given in the *ṭīkā* runs: "*diṭṭhe diṭṭhamattaṃ bhavissati*", and in accordance with this *Pāḷi* phrase, the mind should be permitted to occur for mere "seeing" of the visual object. The mind should not be allowed to proceed beyond that point towards mental cognition of how fine and dignified the object is, and that means the characteristics of the beauty and dignity of the sight, or senility and ugliness of the sense-object, etc., should be prevented from creeping into the consciousness of the mind.

If the different or dissimilar features of females and males, such as, faces, hands, feet, etc., are perceived and noted and repeatedly borne in mind, *Kilesas* (defilements), such as, *Rāga* (lust), etc., are likely to become obvious. Therefore, different or distinguishing appearances, such as, face, eyebrow, eyeballs, nose, lips, breast, belly, hands, feet and other limbs should be expelled from the mind. Neither should the gestures and the manner of smiles, laughing, speaking, movement of the lips through anger, throwing of slanting piercing glances and other behaviours should be brought to the mind. In accordance with what is contained in the *Aṭṭhakathā* as : "*Yaṃ tattha bhūtaṃ tadeva gaṇhāti*", only the corporeal matters of the person who is seen that are truly manifested, such as, hairs on the head, hairs of the body, finger nails, toe nails, teeth, skin, flesh, veins, bones and so on, should be put into the mind. Or what is apparently seen as a living being (*Bhūta-rūpa*) (primary elements) and the present corporeal matter in existence (*Upādā-rūpa*) (dependent materiality) should be brought into the mind.

### **The manner of occurrence of restraint and its dissolution**

According to what is mentioned in the *Aṭṭhakathā*, distinguishing statement of the process of cognition (*vīthi*) will be presented. When the visible object of *Rūpa* is reflected in the door or aperture of the eye (*cakkhu dvāra*), the advertent consciousness (*āvajjanacitta*) which reflect what has been perceived, occurs and then dissolves. Thereafter, the eye-consciousness which sees the sight (*cakkhu-viññāna*), the mind that receives and is inclined

towards the sense-object (*sampañicchana*), the mind that investigates, considers and verifies (*santīrana citta*), the mind that can determine distinguishingly (*vuṭṭhapana citta*), occurs in sequence once each, and then dissolves. Latter, the mental impulses (*javana*) which are parts of the active of cognitive process take place. If (*Sīla*) (morality), *sati* (mindfulness), *ñāṇa* (wisdom), *khantī* (patience) and *vīriya* (effort) - the five *saṃvara dhammas* occur on the occasion of the arising of this state of mind, it would result in restraining or controlling the functioning of the eye organ (*cakkhundriya*). Hence, the *Cakkhundriya-saṃvara sīla* is purified. If it does not so happen, and instead, if the five *Asaṃvara* (unrestraint) *dhammas*, namely, (*dussīlya*), void of morality *mutṭhassacca*, (forgetfulness) *aññāṇa* (ignorance) and *akkhanti* (impatience), and *kosajja* (idleness) occur, it will destroy the power of restraint of the faculty of the eye (*cakkhundriya*). This amounts to the defiling of the *cakkhundriya saṃvara sīla*. *Aṭṭhakathā* has accordingly elucidated as such.

## **EXPOSITION OF THE MEANING OF SAMVARA & ASAMVARA**

The meaning and characteristics of *saṃvara* (restraint) and *asaṃvara* (non-restraint) *dhammas* should be understood in this manner. "*Sīlasaṃvara*" means *Pātimokkhasaṃvara Sīla* in accordance with what is stated in *Aṭṭhakathā* as: "*Iminā pātimokkhena upeto hoti samupetoti ayaṃ sīlasaṃvaro.*"

What is meant by *Dussīlya Asaṃvara* is the breach or destruction of the said *Pātimokkhasaṃvara Sīla*. It is an offence for having transgressed the rules of morality - precepts, both physically and verbally. In this regard, it should be remembered as stated in

*Mūlaṭīkā* and *Mahāṭīkā* that *dussilya-asamvara*" does not occur at the five (sense-doors) (*dvāra*) being a reflective thought of human passion (*Vitikkama Kilesa*), and only takes place at mind-door (*mano-dvāra*). Remaining four *Asamvaras* take place at the six sense-door"

"*Satisamvara*" is the genuine *Indriyasamvara Sila* Filling in line with what is stated in *Aṭṭhakathā* as "*Rakkhati cakkhundriyaṃ cakkhundriye samvaram āpajjatīti ayaṃ sati samvaro.*" According to essence of the *dhamma*, it is consciousness or reflection of the mind with mindfulness along with mental factors or constituents guarding against the arising of kilesa, mental defilements, at the six sense-doors. *Muṭṭhassacca asamvara* means to forget or be unmindful, and failure to note whenever coming into contact with the six senses. Purely from the point of view of *dhamma*, it is "anger ", the manifestation of *loba* (greed) called "*Abhijjhā* (ill-will)" and *dosa* (anger), *domanassa* (grief)" in consonance with the context of Pāḷi which runs: "*Cakkhundriyaṃ asamvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ.*" The Sub-Commentaries (*Ṭīkā*s) make mention of *moha* (delusion) as being included.

"*Ñāṇasamvara*" means the knowledge of *Ariya-magga* which can block and eradicate or obstruct the stream of unwholesome phenomena (*akusala*) such as, *taṇhā*, *diṭṭhi*, *kilesā*, *duccarita* and *avijjā*, according to what is stated in *Aṭṭhakathā* as "*Sotānaṃ samvaram byūmi, paññāyete pidhiyareti ayaṃ ñāṇasamvaro.*"

(It is quoted also with reference to *Cūḷaniddesa Pāḷi* and *Suttanipāta Aṭṭhakathā*)



*Visuddhi Magga* has stated that *Paccayasannissita Sīla* is also imbibed in this *Ñāṇasaṃvara*. Moreover, *Vipassanāñāṇa* (insight knowledge) should also be embraced in this *Ñāṇasaṃvara*. The reason being that it will be more secure or safer to block the streams of *Kilesā* " by *Vipassanā* which has the faculty of momentary abandoning or rejecting *Ārammaṇānusaya*, sensations arising from contact with the sense-objects, and other evil thoughts," rather than by *paccavekkhaṇā*. As critically commented upon and expounded in *Niddesa Pāḷi* as: " *Sabbe saṅkhārā aniccāti jānato passato paññāyete sotā pidhiyanti*, etc. ", it can be said that reference is also made to *Vipassanā*. These are evidently justifiable for acceptance of the view that it means to refer to *Ñāṇasaṃvara* of the *Vipassanā-Ñāṇa*. Therefore, it should be remembered that *Paccayasannissita sīla*, *Vipassanā-ñāṇa* and *Magga-ñāṇa* are "*Ñāṇasaṃvara*". *Añāṇasaṃvara* simply means *Moha* (delusion) which is contrary to these three kinds of *Ñāṇas* (knowledges).

It is "*Khanti saṃvara*" when self-restraint with patience is exercised by controlling the anger when either unbearable painful sensation is felt under the conditions of intense coldness, heat, etc., or when unpleasant sounds of highly rude and abusive words, curses and profane language are heard, in conformity with what is mentioned in *Aṭṭhakathā* as: "*Khama hoti sītassa uṇhassāti ayaṃ khantisaṃvaro*. "Purely from the point of view of *Dhamma*, it is *adosa-cetasika*. Anger without patience means "*Akkhanti Asaṃvara*".

Practice with an endeavour to reject *Kāma vitakka* (initial reflection or thought of sensuous desires) in accordance with *Aṭṭhakathā* as: "*Uppannaṃ kāma vitakkaṃ nādhivāsetīti ayaṃ vīriya saṃvaro*" is called '*Vīriya saṃvara*'. However, from the aspect of *Dhamma*, it is *Sammappadhāna-vīriya*- Right exertion according to

the preaching: "*anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati*, et." *Visuddhi Magga* says that *ājīvapārisuddhi sīla* is also embraced in this *Vīriyaṣaṃvara*. Arising of unwholesome thoughts (*akusala cittuppāda*) which occur having the characteristics of '*thinamiddha*', sloth and torpor, or idleness, without wishing to make effort to reject *Kāma vitakka*, etc., is called "*Kosajja-asaṃvara*".

Among the five kinds of *Ṣaṃvara sīla* just mentioned, *Ṣaṃvara-Sīla* is quite distinct form of *Pātimokkhaṣaṃvara Sīla*. *Paccayasannissita Sīla* included in *Ñāṇasaṃvara* and *Ājīvapārisuddhi Sīla* included in *Vīriyaṣaṃvara*, are also *Sīlas* different from other kinds of *Sīla*. As such, in the matter of *Sīla-Visuddhi*, the said three kinds of *Sīla* should not be put in under the category of *Indriyaṣaṃvara Sīla*. If it is so included, it would have only one kind of *Sīla* without distinguishing the four separate kinds of *Sīla*.

Hence, the manner in which *Indriyaṣaṃvara Sīla* is purified can only be realized through the rest four kinds of *Ṣaṃvara*. Also, among the said four kinds, *Ñāṇasaṃvara* being *Vipassanā-ñāṇa*, it cannot yet be achieved before practising *Bhāvanā*, i.e. Meditation. Only the three kinds of *Ṣaṃvara* which comprise *Sati* (mindfulness), *Khanti* (patience) and *Vīriya* (effort) will have opportunity to take place.

## **HOW TO TAKE CARE BEFORE PRACTISING MEDITATION**

Therefore, before taking up meditational practice, if desired to purify *Indriyaṣaṃvara*, the three kinds of *Ṣaṃvara*, namely, *Sati*, *Khanti* and *Vīriya* should be inculcated or nurtured and cleansed. The

method of bringing about purification is known by depending upon *Aṭṭhasālinī Aṭṭhakathā* (117) which runs: "*Tassa Iminā niyamitavasena, pariṇāmitavasena, samudācāravasena, ābhujitavasena ca kussalaṃ nāmajātaṃ hoti.*"

## **Keep the mind within bounds**

Restrain one's own mind, or rather, keep your mind within bounds with a resolve that endeavour will be made to imagine things, to talk and do things which will bring virtue, and that virtuous mind will be brought to the doors of the six sense-doors (*dvāras*), and also that care will always be taken to cause to bring merits, to exercise practice without harbouring hatred, and anger relating to any matter, and to avoid evil thoughts. A person who has so completely kept his mind in check is most likely to keep himself away from unwholesome objects and thoughts so as to accomplish his objective. Even if he unavoidably comes to face such objects and thoughts, he is not likely to pay heed to them to the extent of committing unwholesome deeds. He becomes used to dwell his mind on matters connected only with *kusala dhamma* (wholesome deeds). For example, it is like a person who is extremely keen in making charity will, if any fairly valuable property is acquired by him, first and foremost, have in mind to give it away in charity instead of thinking to make use of it for his own personal consumption or interest. He has a natural tendency to remain patient without inviting anger according to his original resolution even in the event of facing with undesirable sense-objects. This is the gist of the manner of bringing about purification by means of self-restraint (*niyamita*).

## **Transform One's Mind**

If at all Akusala or unwholesome thoughts occur, channel this evil mind into wholesome thoughts. For instance, if lust or sensuous desires occur at the sight of a woman (*mātugāma*), let your mind be transformed into a feeling of genuine loving-kindness (*mettā*) with real pity (*karuṇā*), wishing her happiness, foreseeing her misery and considering her as your own mother, if she is about your mother's age, or, as your own older or younger sister according to her age, or, as your own close relative. Another instance may be shown thus: Develop your perception of foulness, or rather, disagreeable or disgusting sense (*asubha-saññā*) by bearing in mind focussing your thoughts on the detestable fifth in the person or body of this woman, such as, tears, secretion from the eyes and nose, sputum, mucus, phlegm, faeces, urine, etc. Another example is to wipe out the arising notion of the figure of this woman, and to consider about the scriptures, texts of Dhamma questioning, preaching, studying, reciting, and performing meritorious deeds and services to; and by so doing, the mind can be changed so as to arise\_ wholesome thoughts. Furthermore, give up all evil thoughts, and amend one's mind through the method of "discrimination" *Paṭisaṅkhāna* ", i.e. reflecting analytically on the *Khandhā, Āyatana, Dhātu* elements, or reflecting as if meeting "*Tāvakālika*", or as meeting a stranger accidentally through the method of ascertainment or exact knowledge, or as prescribed in *Satipaṭṭhāna Atthakathā*. This is in brief the method of change (*pariṇāmita*) to be brought about.

## **Don't permit any hiatus in the Performance of Kusala**

It is essential to always perform wholesome relating to Kusala *kamma*, merits, such as, learning the scriptures, teaching others, studying, observing, imagining, reciting, devoting to religious services, preaching, taking instructions, and observing the ascetic practice of *Dhutaṅga*, and also reflecting on what has just been stated, with the method of *Pariññā* (exact knowledge of the correct view). A person who has been so relentlessly making effort will have no opportunity of the occurrence of unwholesome thoughts of *Akusala citta*s thoughts, and will generally have wholesome state of mind relating to sense-objects arising at the six sense-doors. This is in short *Samudācāra*, i.e. behaviour abstaining from the practice of lusts that arise within them.

## **Devote the Mind to proper attention**

Every time contact is made with the six objects of consciousness, right devotion of mind (*yoniso-manasikāra*) should be called forth or rather invoked. It means to appropriately and truly bear in mind to gain merits. For instance, if subjected to rebuke for no fault of his own, it should be borne in mind as: "the other has chided me not knowing the true facts". To become used to making sweeping remarks impetuously without reason is the nature of a person who has no restraint in his speech. If that person really knows the truth of the matter, he will probably repent and feel sorry for wrongfully heaping reproach upon another person". One should bear in mind as:" at one time in the past for having discredited others, who have no fault, I have now been rebuked as a retribution

in turn, and as such, I should not feel hurt "One should therefore, ponder in the like manner as may be appropriate.

### **Another Way**

Blaming or discrediting others is a worldly condition (*lokadhamma*) which concerns everybody, or rather, to which man is subject in this world. Even Buddha had not escaped from it. In other words, Buddha himself had to go through it. Or rather, how could we avoid? To become mentally perverted for having met with such a condition is common to all mankind. Patience is relevant to and is an attribute of the noble-minded. What one should do is to follow the path led by the virtuous and noble persons. What Buddha admonished is that one should not even feel angry against a villain who had cut him with a saw. If one gets angry, it would amount to disobeying Buddha's admonition. One should consider that this reproach is much more tolerable than being sawed. Why should not one be able to obey Buddha's instructions and admonition? One should ponder thus as may be considered proper.

### **Another Example**

The person who rebukes is just the arising of thoughts '*cittuppāda*' and materiality originating from consciousness '*cittajarūpa*'. It is merely composed of Five Aggregates, *Khandhās* or *nāma-rūpa* the elements of a being. There is no distinct individuality that is in the habit of making reproaches. These materiality and mentality have also ceased and dissolved, even in the course of reproving. In fact, there is at present nothing with which one should

be angry. If anger continues to flare up after the dissolution of the rebuking *Rūpas* and *Nāmas*, it would have effect only on the fresh *Rūpas* and *Nāmas* which follow in succession continuously after the preceding *Rūpas* and *Nāmas*. If anger takes place now, it would resemble taking a grudge and vengeance against sons and grandchildren of the dead parents who were hated though they were already dead and gone. You who have been rebuked are also an assemblage of five aggregates *Khandhās*. This *Khandhā-rūpas* and *nāmas* just dissolved and disappeared. If you are quarrelling and angry with the *Rūpas* and *Nāmas* which have occurred afresh, it would be similar to taking revenge upon the children, grandchildren and other descendants of the parents against whom you were incapable of causing harm while they were alive. You should ponder as such in an appropriate manner. These are mere instances. The manner of bringing a thing into one's mind is very wide to make a good coverage. In respect of all such mental actions borne in mind a considered appropriate, these are to be regarded as merely *Yoniso-manasikāra* - right or proper attention of the mind. The exposition will be made in Chapter (IV) in respect of *Nīvarana dhammānupasanā*. This is the manner of purification through reflection called '*Ābhujita*.' in brief.

According to these *Niyamita*, etc., *Indriyaṣaṃvara Sīla* needs be purified by causing a mental disposition for achieving wholesome deeds at the six sense-doors. A person who is accordingly practising meditation is, in most cases, likely to gain wholesome mindfulness *kusala sati* every time he comes into contact with the six sense objects. This Mindfulness is *Satisaṃvara*. If at times, evil thoughts have arisen, it must be resolved not to imagine at such, and the mind should be put under control. With this undertaking, *Indriyaṣaṃvara*

*Sīla* has become purified. To cite an instance, it is just like the dirt of a guilty mind that has become purified by preaching or talking about the Dhamma. Generally, one is likely to become patient if undesirable or unpleasant sense-objects or conditions are faced with. This act of patience or forbearance is known as ' *Khantisamvara* '. Practices made with a view to preventing *Kāma vitakka* (thoughts connected with sensuous or pleasurable desires), etc., or, curing the initial thoughts (*vitakka*) which have already arisen, are known as '*Vīriyasamvara*'.

The methods stated in the foregoing are indeed excellent. Ordinarily, by taking a casual glance at it, it would appear easy. However, when taking up the practice in a practical way, it will be found more difficult than what was ordinarily thought of as being not so difficult, or as easy. The reason is, the Mind not yet being trained and subdued is very boisterous, rude and unrefined. The Mind will find an outlet and force its way to flit towards the sense-objects which has been discarded, as preconceived, in the manner of a sprinter competing in a running event. Not remaining tranquil where it is made to dwell and flitting away as it pleases, and becoming unruly, is the inherent nature of the Mind that has not been tamed or subdued by *Bhāvanā*, i.e., mental development or Meditation.

Some are of the opinion that *Bhāvanā*, meditation, can be practised only after all the four attributes of *Sīla* have been thoroughly and fully polished and purified, or that *Indriyasamvara Sīla* be completely purified without practising *Bhāvanā*. If such thoughts come into play, serious reflection is made as: "let the Mind be made to stay put or remain stable on the mere consciousness of "SEEING", etc., and to absolutely deter the arising of defilements *Kilesā* from the six senses in accordance with what is strictly stated in



*Aṭṭhakathās* and *Ṭīkās*. Who could manage to prevent, without the practice of *Bhāvanā*, the upsurge of *Kilesas* - human passionate desires - at every moment of the occurrence of six kinds of consciousness *Viññāṇa* on the arising six sense-objects at the six sense-doors? Considering that since even a person endowed with the strong of *Vipassanā* (*balava vipassaka* person) cannot yet be free from *kilesas*, it should be noted that no one is able to manage or control the mind. The reason for being unable to keep vigilance on or control of the mind is because *Kilesas*, defilements, which should be dispelled by *Indriyaṣaṃvare* are not "*Vitikkama*", transgression through physical and mental action. These are only *Pariyuṭṭhāna* and *anusaya kilesas* (the surging defilements which are prepossessed and latent inherent in the mental element) that can only be rejected by concentration (*Samādhi*) and wisdom (*Paññā*). *Indriyaṣaṃvara* also is only synonymous to *Sīla*. It is not the real genuine *Sīla* as "*Patimokkhasīla*". *Sati*, *Ñāṇa*, *Khanti* and *Vīriya* which are the main essence of Dhamma of that *Sīla*, in fact, embraced in *Samādhi* and *Paññā* *Sikkhās*, Therefore, they fall within the bands of *Bhāvanā*. In this regard, special attention may be given to *Suttanipāta-aṭṭhakathā* and *Cuḷaniddesa Pāḷi* which offers an exposition that what is stated as "*Ñāṇasaṃvara*" is but "*Magga-ñāṇa*". For these reasons, *Indriyaṣaṃvara-sīla* cannot possibly be managed and kept under control without the practice or application of *Bhāvanā* - Meditation.

The Mind that has been trained by *Bhāvanā* is extremely delicate, subtle and cultured. It can be put in the heart properly and correctly for anything that is desired. The Mind has so become highly cultured, and delicate, and stays where it is put, because of its inherent nature for having been properly trained through the practice of *Bhāvanā*. Such being the case, *Indriyaṣaṃvara* can be fully

purified by means of *Bhāvanā*. The more *Bhāvanā* become strengthened, the more *Sīla* becomes highly purified and cleansed. When *Bhāvanā* is adequately strong and mature, it becomes entirely purified, as stated in *Aṭṭhakathās* and *Ṭīkās*. That is why Visuddhi Magga had said that one should bear in mind as was done by Mahā Tissa Thera. This *Thera* having acquired, or rather, having been fully accomplished with *Asubha-bhāvanā* (contemplation of foulness), was able to successfully subdue the mind though he had seen the smiling woman. And by thus being able to control his mind, he could bring forth *Asubha saññā* (perception of foulness) when he saw the bone structure of her teeth, and then, through the process of contemplation, he attained the First *Jhāna*. Thereafter, by contemplating *Vipassanā* based upon that *Jhāna*, he had achieved *Arahatta-phala*. Therefore, the following ancient verse (*porāṇa-gāthā*) was expounded in Visuddhi Magga (1-20)

" *Tassā dantaṭṭhikaṃ disvā,  
pubbasaññāṃ anussari.  
Tattheva so ṭhito thero,  
arahattaṃ apāpuṇi.*"

The *Pāli* words "*pubbasaññāṃ anussarī* " contained in this *Gāthā* (verse) indicate the perfect ability of that *Thera* for having been accomplished with the coveted practice of *Aṭṭhika kammaṭṭhāna* bone as meditation subject since long time past. Hence, if desirous of gaining mindfulness with constant awareness, it would be essential to be well endowed with *Bhāvanā* effectively just like the said *Thera*. It is because a person, who is lacking in the practice of *Bhāvanā*, will not be able to efficiently bring his thoughts into his mind in the manner as is done by a person who is presently meditating. If at all he could exercise mind fullness contemplation for

being endowed with Special Perfections (*pāramī*) despite the fact that he is totally deficient in *Bhāvanā*, perception of *mindfulness* having taken place by virtue of his perfections, mindfulness that has occurred being merely *Bhāvanā*, it cannot be said that "*Indriyaśamvara* will have the full capability of bringing about purification from *Bhāvanā*, nay, without *Bhāvanā*." As such, the rigid instructions given in *Aṭṭhakathās* and *Ṭīkā*s to the effect that "Absolutely no *Kilesā* should be permitted to arise at all the doors of the six senses (*Dvāras*)" must be construed as referring to the need for cultivating the practice of *Bhāvanā*.

Hence, if it is desired to cleanse the *Indriyaśamvara* before practising *Bhāvanā*, it is necessary to cultivate and keep watch to the best of one's own ability, following the methods already stated in the foregoing. If however, full purification is desired, practice of meditation (*bhāvanā*) should invariably be carried out. No time should be wasted with doubtful thoughts "whether it is right and proper to practise meditation without being absolutely purified in *Indriyaśamvara-sīla*." When meditating, the said *Sīla* also will undoubtedly become fully purified with the manifestations of all *Śamvara dhamma* in the arising of mental consciousness relating to meditation- *Bhāvanā Cittuppāda*.

### **Something to be remembered in brief:**

All monks should, from the very outset, observe and keep in tact *Pātimokkhasamvara-sīla* and *Ājīvapārisuddhi-sīla*, in all aspects. It is because; breach of these two kinds of *Sīla* will amount to committing an offence and *Āṇāvītikāma* (transgression of monastic rules) which can be really dangerous. Of these two kinds of *Sīla*, only

*Pātimokkha-sīla* is essential. The reason being that if this *Sīla* is purified, *Ājīvasīla* will also become purified. How it becomes purified is that if *Ājīva* is destroyed, being guilty of the offence committed, it will also cause destruction of *Pātimokkhasīla*. If it is desired to bring about full purification of *Pātimokkhasīla*, all *Micchājīva* (wrong livelihood) which can cause an offence should be avoided. Only properties and *monastic* requisites which have been acquired lawfully should be consumed or made use of. If it is so complied with, *Ājīva-sīla*, the moral conduct of right livelihood, will also be purified.

*Indriyaṣaṃvarasīla* and *Paccayasannissita-sīla* should also be fully purified from the very beginning, if possible. It is because, these two kinds of *Sīla*, if purified, will also prevent repentance from occurring (*avippaṭṭisāra*). However, the impurity of these two kinds of *Sīla* in the past can bring no harm. As such, there should be no delay to take up meditational practice on grounds of non-accomplishment of these two *Sīlas*. It is proper to carry out the practice of meditation commencing from the time of the purification of these two *Sīlas* mentioned before. I would exhort you to meditate. As and when meditating, (arising of meditation consciousness) *Bhāvanā-cittuppāda*, and all the four kinds of *Sīla* will be fully purified and accomplished in every respect including in. Purification in the manner as stated will be found particularly obvious in the concluding part of the subject relating to "Sīla concerning laymen." The exposition now rendered relates to the manner of achieving purity of *Sīla* (*Sīla-visuddhi*) for monks.

(*Sīlavissuddhi* relating to monks ends)

## PURITY OF SĪLA - MORAL PRECEPTS CONCERNING LAYMEN

*Sīlavisuddhi* in respect of laymen is not so comprehensive and difficult as *Sīlavisuddhi* concerning the monks. Purity of moral conduct (*Sīla*) on the part of the laymen will be easily accomplished either by keeping observance of *Pañca-sīla* - the Five Precepts, or, *Ājīvaṭṭhamaka-sīla*. Why are these two *Sīlas* similar in the matter of accomplishing *Sīla Visuddhi* despite the fact that the 'Five Precepts' and '*Ājīvaṭṭhamaka-sīla*' are different in respect of some precepts, or rather, points or morality? They are similar because of the quality which is alike in the observance of restraint and abstinence.

### **Similarity**

In the case of a person who is going to observe the five precepts to the full, it is not only essential to keep observance of the main obvious five rules of moral conduct but also three other similar conditions of *Vacīkamma* (verbal actions) included in *Musāvāda*, the offence of lying or telling falsehood, such as, *Pisuṇavācā* slander or back-biting, *Pharusavācā* - using harsh, abusive language and swearing, *Samphappalāpa* - frivolous talk, and futile, imaginary or invented narration, etc. Only a person who is fully accomplished with the three kinds of morality, viz: *Kāyakamma* (bodily action) and all four of *Vacīkamma* (speech) will be free from *micchājīva*, false or wrongful livelihood. The Five Precepts are therefore similar to *Ājīvaṭṭhamaka Sīla*.

Moreover, a person who thoroughly observe *Ājīvaṭṭhamaka-sīla* should also refrain from committing *Surāpāna* (taking of alcoholic drinks) which is included in *Kāmesu-micchacara*, i.e. acting wrongly

in the matter of sensual desires, as being an improper act in *Kāmaguṇa* (sensual pleasures) in that it has also the quality of enjoying the pleasurable sense of taste, etc. As such, *Ājīvaṭṭhamaka sīla* is also similar to the Five Precepts. For having this similarity in the observance and abstinence, if any one of the two kinds of *Sīla* is observed and accomplished, purity of moral conduct (*Sīla-visuddhi*) will be well-accomplished. The avoidance of three kinds of *Kāyakamma*, and four kinds of *Vācīkamma* - immoral actions, physical and verbal, which have no relevance to the means of livelihood in the observance of five precepts, and *Ājīvaṭṭhamaka-sīla* is "*Pātimokkhasamvara-sīla*", the moral practice concerning the restraint of rules or precepts. However, abstinence from three kinds of *Kāyakamma* and four kinds of *Vacīkamma* connected with or pertaining to the precepts Means of livelihood is "*Ājīvapārisuddhi-sīla*."

In the matter of *Ājīva* (livelihood), *Sīla* - morality - concerning laymen should not be considered or treated as the moral conduct pertaining to monks. In the case of monks, while in the act of committing *Micchājīva*, or, in the act of using the property received from wrongful source or means of livelihood, since it amounts to transgressing the authority of the *Buddha*, they are guilty of monastic offence. It also ends in the destruction of the morality of *Ājīva*. As for the laymen, *Ājīva-sīla* is destroyed or rather, corrupted only in the course of committing immoral actions, physically and verbally (*kāyakamma* and *vacīkamma*) for the purpose of their livelihood. When making use of the property acquired by wrongful means for one's own livelihood, *ājīva-sīla* is not at all destroyed. It is because while making use of or being consumed, no physical and verbal commitment of the acts of *Pāṇātipāta* (killing), etc., are taking

place. Unlike monks, they have not transgressed the orders laid down in the Rules of Discipline by the Buddha. Such being the case, it is not necessary for laymen to discard or do away with the properties which have been acquired through wrongful means of livelihood (*micchājīva*). Though the property has not been discarded or abandoned, if no further immoral actions, physical and verbal, are committed again for the sake of livelihood, *Ājīvapārisuddhi-sīla* is not broken or corrupted, but remains purified.

It has been stated that there is difficulty even for monks to be accomplished in *Indriyaśamvara-sīla* before practising meditation. Hence, there is nothing to be said in regard to laymen. Also *Paccayasannissita-sīla* only concerns the monks "since it does not amount to *Iṅaparibhoga* in the case of laymen consuming the property without reflection." Nevertheless, there is hardly any doubt that if laymen could use up or consume the properties by reflection it will develop a wholesome (*kusala*), and it will minimise *akusala*, demerits, in as much as it is a matter concerning *Sutta-desanā*. However, in the course of practising meditation, the four kinds of *Sīla* get fully purified with *bhāvanā-cittuppāda*. This will be found quite obvious.

Some of the people hold the view that it is proper to practise meditation (*bhāvanā*) after purifying *Sīla* for a considerable length of time and that only by doing so, *Samādhi* and *Paññā* can be achieved. This is mere wishful thinking because of the absence of instructions in the Three Baskets of *Piṭaka (Tipiṭaka)*, *Aṭṭhakathā* and *Ṭīkāś*, to the effect that "practice of meditation shall only be exercised after purifying the *Sīla* for a certain length of time." To be more clearly understood, it may be stated that in regard to monks, if *Pātimokkha-sīla* is destroyed, it would cause the harm of '*Āṇāvītikkama*'

(transgression of *Vinaya* rules) which means harmful for going beyond the limit of authority, or, command. Hence, *Sīla* has got to be cleansed or purified beforehand. Nevertheless, nothing is mentioned in the Texts of *Pāḷi*, *Aṭṭhakathās* and *ṭīkāś* as to "for how long it is required to purify *Sīla* before practising Meditation." Hence, it is permissible for monks to meditate from the time *pātimokkha-sīla* becomes purified. Nothing is therefore required to be said of laymen in this connection. If fully endowed with Perfections (*pāramīs*), one can undoubtedly be achieved *Samādhi*, *Vipassanā* and *Magga-Phala* from the time of indulging in the practice of meditation, as and when *Sīla* become purified.

*Pañca-sīla*, the Five Precepts, which ought to be practised and observed by making, is always available for observance during the time of Buddha-Sāsanā or outside the dispensation of Sāsanā. If there is any breach or corruption of the noble quality of this *Sīla*, it would constitute an offence. If fully accomplished and observed, it surely brings merits (*kusala*).

Destruction or accomplishment of this *Pañca-sīla* is not attributable to the command or wish of the Buddha to cause guilt or for the derivation of benefit. It happens according to its own nature or the natural disposition of a person. As such, the corruption or destruction of *Sīla* in the past as regards laymen will not definitely deter and cause harm or obstacle to attainment of *magga-phala*, if the said destruction is not caused by or due to "*Pañcānantariyakamma*", "*Bhikkhunīdū-sanakamma*", and "*Ariyūpavādakamma*". If *Pañcānantariya-kamma*, *bhikkhunīdūsanakamma* and *ariyūpavādakamma* are committed, a person will fail to achieve *Magga-phala* in this life existence irrespective of whether he is a human being (laymen), or a monk



(*Bhikkhu*). In this connection, exposition will be rendered relating to Five Dangers of Impediments.

## THE FIVE DANGERS OR IMPEDIMENTS

### **(1) Kammantarāyo**

*Mātughāta*-matricide, *Pitughāta*- patricide, *Arahantaghāta* murdering an Arahant, *Lohituppāda* committing a crime shedding the blood of a Buddha by causing an injury, *Sanghabheda* Causing divisions or schisms among the order (This act of *sanghabheda* only concerns the monks). As these five sinful actions will definitely cause the sinner, or rather, the culprit, to go down to *Apāya* (Hell) in the existence immediately following his death, it is known as *Anantariya kamma*". These *pañcānantariyakamma* embraces both *saggantarāyo* and *maggan-tarāyo*, i.e. becoming an obstacle in the way to reach the celestial abodes and also attain Magga respectively. To have sexual connexion with a female bhikkhu (*Bhikkhunī*) who is accomplished with *sīla*, a sinful act known as *Bhikkhunīdūsanakamma*, will also amount to committing *Maggantarāyo*. All six sinful or immoral actions are named as "*Kammantarāya* (danger or harm caused by kamma)".

### **(2) Kilesantarāyo**

*Akiriyaḍiṭṭhi* which holds a firm view "that there is no such thing as evil and virtue, and even if any act or performance of work is done, it does not amount to doing good or evil, and also that neither good nor bad results can be derived"; *natthikaḍiṭṭhi* which holds a firm belief "that if a living being when dies or passes away,

his existence terminates with death, and death is the annihilation of existence, and also that there is no such thing as beneficial or bad results from good or evil acts, "*ahetukadit̥ṭhi* ; an unyielding rigid view "that there is no good and bad actions called *kamma*, the law of Cause and Effect, and happiness comes of its own accord just as misery is a phenomenal occurrence without any cause, " are the three kinds of false views - heresy-which, if cannot be discarded, will definitely cause one to land in *Apāya* (Hell) after death, and are accordingly known as *Niyatamicchādīt̥ṭhi*, i.e. unquestionably False views. These would cause *Saggantarāyo* and *Maggantarāyo* and are also called "*Kilesantarāya* "(danger or harm caused by defilements). Of these three kinds of false views (*dit̥ṭhi*), Cause is rejected by the first *dit̥ṭhi*. The second *dit̥ṭhi* rejects the Effect. The third *dit̥ṭhi* rejects both the Cause and Effect. However, rejection of Cause will amount to rejecting the Effect. Also, if the Effect is rejected, it would tantamount to rejection of the Cause. Hence, all these three kinds of *Dit̥ṭhi* should be remembered in brief as being "an assumption that there is no Cause - *kusalakamma*, good action, and no *akusalakamma*, immoral or bad action, and that these action (*Kamma*) produce neither good nor bad resultant effects."

### **(3) Vipākantarāya**

Rebirth or conception with rootless (*ahetuka*) that takes place as an animal, and a person conceived with double-rooted (*dvihetuka*) are called "*Vipākantarāya* (danger caused by resultant)". It is merely *maggantarāya*. It cannot possible be *saggantarāyo*. A person who is reborn as such being lacking in *Paṭisandhi-ñāṇa*

cannot hope to attain *Magga-phala*. It means to say that if he has his *kusala-kamma*, he can be reborn as a human being or a *deva*.

#### **(4) Ariyūpavādanārāya**

Making an allegation or a reproach or censure against an Ariya (noble person) either knowingly or unknowingly to cause to destroy his *Sīla* or to defame him, is known as "*Ariyūpavādanārāyo*". This offence will bring about both *Saggantarāyo* and *Maggantarāyo*. However, obstacle or danger can be removed or liberated after asking for pardon or forgiveness and paying due respects (to the person concerned).

#### **(5) Āṇāvītikamantarāyo**

In the case of a monk if seven kinds of *vinaya* offences are knowingly committed, it is called "*Āṇāvītikamantarāyo*". This too, will amount to committing both *Saggantarāya* and *Maggantarāya*. However, if the guilt has been cured or removed by way of confession and absolution in accordance with the Rules of Discipline (*Vinaya*), he will be liberated from the offence committed.

*"Tepi yāva bhikkhubhāvaṃ vā paṭijānāti na vuṭṭhāti vā na deseti vā, tāvadeva, na tato paraṃ. "* (Ma-ṭṭha: 1-9)

The gist of the above is that although a person continues to remain in the role of a monk for a certain period of time after committing an serious offence involving defeat (*pārājika*), and yet, if he still fails to succeed in getting himself cleansed from this serious

guilt, or even fails to confess his guilt for a light or minor offence, these seven perpetration constituting an offence are also likely to cause obstacles in the way of reaching the realm of *Devas* or attaining *Magga-phala* for that period of the time only. After the expiry of that period, nay, when by confession, he has become an ordinary samanera or layman (due to excommunication), or in other words, after undergoing *parivāsa* or penance for an expiable offence, no obstacles or impediments will stand in his way.

If verification were made comparing with the five impediments stated above, it is obvious that ordinary corruption of *Sīla* by layman will be found not included in *Antarāyika-dhamma* which tends to cause hindrances for the achievement of *Magga-phala*. That is the reason why Santati, a Minister of State, and a person by the name of *Ariya*, a pickpocket (thief) and an Upāsaka named Saraṇani who belonged to the Sakya clan, as also such other persons, had achieved *Magga-phala*.

## **HOW A MINISTER TO THE GOVERNMENT BECAME AN ARAHAT**

For having won a battle, Santati Minister was honoured and rewarded by the King Kosala to officiate a ruling monarch in his place for a period of seven days. The Minister lived in luxury and enjoyed a kingly life, drinking liquor all the time, indulging himself in merry-making and seeking sensuous pleasures for the entire period of seven days. On the seventh day, when he made his way along with his royal retinue to the beach to have a bath, he came across the Buddha. From his sitting posture on the elephant, he paid his reverence to the Buddha bowing his head. At that moment, the

Enlightened One made a passing remark as: "This Minister of the State would attain Arahathship today after listening to a sermon delivered by me in the form of a Verse, and then while in his plain mufti, he will enter into *Parinibbāna*." On hearing this Buddha's prediction, the adherents of a heretical Sect uttered in derision, "How could such a person reeling drunk enter into *Parinibbāna* with ordinary clothes on, after hearing the sermon on the same day? We would have the chance to discredit Gotama Buddha for telling falsehood right to-day." In the evening on that day, one of the Minister's favourite chamber maids suddenly passed away while amusing and entertaining him. Being unbearably stricken with grief and greatly dejected, he wended his way to the Buddha to seek consolation and mental relief. The Lord Buddha then preached the following Verse:

*"Yaṃ pubbe taṃ virosehi,  
pacchā te māhu kiñcanaṃ.  
Majjhece no gahessasi,  
upasanto carissasi. (Suttani-425)*

The above Pāli stanza conveys the meaning that in *rūpa*, *nāma* and *saṅkhāra* which have long ago ceased to exist, moral defilements (*kilesās*) can arise. May these kilesas which are bound to arise depending upon the conditioned things that have already sprung in the past, be dried up. Do not let yourself be anxious of *rāga*, etc. i.e. mental defilements or clinging passionate desires in the *rūpa*, *nāma* and *saṅkhāra* which are going to occur in future. If no clinging desires for those *rūpa*-*nāma*-*saṅkhāra* which are going to occur in future. If no clinging desires for those *rūpa*, *nāma* and *saṅkhāra*

which arise at the middle are not craved for with *taṇhā-ditṭhi*, and if mindfulness is developed as stated, inasmuch as the burning fires of *kilesas* have been extinguished, you will be in a state of tranquil mind, or rather, calmness. (This is in accordance with Niddesa Pāḷi.)

Having heard this verse, Santati Minister became an Arahāt, and with a view to eradicate the sceptical doubts that generally lay in the hearts of people, he flew or rose up into the air soaring to a height of about the length of seven palm trees by exercising his supernatural powers, and then, entered into *Parinibbāna* while still in the dress of an ordinary layman, as instructed by the Buddha, the Enlightened One. This statement is as mentioned in Dhammapada, Aṭṭhakathā, etc. Do not however, run away with the idea that *magga-phala* can be attained by just merely listening to the dhamma without contemplating and noting the phenomena of *rūpa-nāma* in this regard or in regard to any other similar statement that arahatship was attained after merely hearing the preachings. It should strictly be borne in mind that only after contemplating and noting the phenomenal occurrences of *rūpa-nāma* in the course of listening to the discourse that arahatship was achieved by going through the stages of *sotāpanna*, *sakadāgāmi* and *anāgāmi* in serial order in the process of progressive insight through *Vipassanā-ñāṇa* and *magga-phala-ñāṇa*. Hence, in the Commentaries relating to Satipaṭṭhāna Sutta, exposition has been made as shown below:

"*Yasmā pana kāya-vedanā-citta-dhammesu kiñci dhammaṃ anāmasitvā bhāvanā nāma natthi. Tasmā tepi imināva maggena soka – parideva samatikkantāti veditabbā.*

(Dī-ṭha: 2 - 339)

*Pana* - though *Magga-phala* has been reached on hearing the Verse, *kāya-vedanā-citta-dhammesu*: contemplation of body, feeling, consciousness and mental thoughts, *kiñci dhammaṃ*, - if any one of the dhammas, *anāmasitvā* - is not observed, contemplated and noted, *bhāvanā-nāma* the knowledge of bhavana, *yasmā* - for that purpose, *natthi* - will not be derived. *Tasmā* - Hence, *tepi* - The said Santati Minister and Paṭācārī, *iminā eva maggena* - only by going through the journey of this Four Foundations of Mindfulness (*Satipaṭṭhāna*), (*sokaparideva*) - sorrow and lamentation, *samatikkantāti*- will be escaped; and *veditabbā*- it should be accordingly realized.

### **Explanation:**

For having heard the preachings conveyed in the verse, Santati Minister became an Arahāt. It was also true that Patācārī became *Sotāpanna*. Nothing cannot be called "*Bhāvanā*" without contemplating on any one of the four kinds, namely the body, feeling, consciousness and mental thoughts, and without developing *Vipassanā* knowledge and *Magga*-knowledge. It is therefore to be understood that the said Minister and Patācārī had reached Arahāt-Phala and Sotāpatti-Phala, respectively, and then passed beyond the stage of or escaped from the sorrow and lamentation only through the path of *Satipaṭṭhāna* after noting with mindfulness on them phenomena of *kāya, vedanā, citta* and the *dhamma*.

In the story cited above as it is stated that "for the entire period of seven days till about the time of listening to the discourse, (the Minister was intoxicated and reeling drunk) it is quite obvious that *magga-phala* had been reached without being accomplished with the purity of morality (*sīlavissuddhi*) in the past. Nor, this

attainment could be stated to have been achieved because of *pacchimabhavika*, i.e. his last existence (before attaining *Nibbāna*). The reason being that though it was *Pacchimabhavika*, if he happened to be a monk, *Magga-Phala* could not possibly be achieved since the impurity of *Sīla* in the past would amount to *Maggantarāya* i.e. obstacle in the way of attaining *Magga*. The meaning of this statement will be known from the manner of admonishing the monk by the name of *Uttiya*, who was in the last round of his existences (*pacchimabhavika*).

## HOW VENERABLE UTTIYA WAS ADMONISHED

" *Tasmā tiha tvaṃ Uttiya ādimeva visodehi kusalesu dhammesu, ko cādi kusalānaṃ dhammānaṃ, sīlañca suvisuddhaṃ diṭṭhi ca ujukā yato kho te Uttiya sīlañca suvisuddhaṃ bhavissati diṭṭhi ca ujukā. tato tvaṃ Uttiya sīlaṃ nissāya sīle patitṭhāya cattāro satipaṭṭhāne bhāveyyāsi.* etc.

(As stated in *Satipaṭṭhāna Saṃyutta:Saṃ III-144*)

The above passage may be explained thus: "Oh, *Uttiya Bhikkhu!* If you entreat me to preach in belief wishing to take up the practice of meditation, you shall in the first instance, cleanse or purify your wholesome actions. What are those virtuous deeds to be cleansed at the initial stage may be thus mentioned: The right belief that there is what is called the absolute purity of *Pātimokkhasaṃvara-sīla*; the upright or correct view; *kamma* - action - mental volition; and the right belief that good fruition will be reaped by good actions according to *kamma*. If you have accordingly done



so, *pātimokkha-sīla* will become purified and the right view will ensure in a perfect, straightforward manner. When achievement is thus realized, you should develop the four foundations of Mindfulness (*Satipaṭṭhāna*) based upon the purified *Pātimokkha-sīla*.

Although it is ordinarily stated in the foregoing Pāḷi passage as "Sīlaṃ", the meaning is given as *Pātimokkha-sīla* in accordance with the exposition made in *Jhānavibhaṅga Pāḷi* and new *Karikhā-ṭīkā*. In this instruction, admonition has been given that only when *Pātimokkha-sīla* has become purified, contemplation and development of meditation on the Four Foundations of Mindfulness should be carried out. No instruction or advice has been given for how long it should be kept cleansed before taking up the meditational practice. This point may be given serious attention. Moreover, without intending to instruct that any one of the Four Foundations of Mindfulness should be contemplated and developed, since it has been instructed that all four kinds of *Satipaṭṭhāna* should be contemplated, it must be understood that developing of all Four Foundations of Mindfulness Contemplation mingled together with one another is actually" what has been duly instructed by the Buddha Himself."

In that Pāḷi passage, it was stated that venerable *Uttiya* Thera had become an Arahat not long after he had practised meditation according to the admonition mentioned above. As such, it was the last existence of the said Thera. However, admonition was given him to first endeavour cleansing of the *Sīla* since impurity of *Sīla* concerning the monks can be an obstacle to his final attainment. Also, it was admonished to correct and keep himself entirely free from *Niyatamicchādiṭṭhi* - the false view which will surely produce miserable destination. If the manner of admonition given to this

Thera were compared to the story of Santati Minister, it will be found clearly evident that "even in the last existence (*pacchimabhavika*) the destruction or pollution of *Pātimokkha-sīla* could endanger the realization of *Magga-Phala*, but concerning laymen the destruction of *Sīla* will not cause an obstruction or impediment to attainment of *Magga-Phala*." Such being the case, there is no justification to say that "*Magga-Phala* can be attained even without the purification of *Sīla* in the past since it happened to be the last existence (*pacchimabhavika*).

### **How a fisherman had achieved the special dhamma**

One day, the Lord Buddha perceiving with His Supreme Wisdom the destiny or the good fortune of a fisherman by the name of Ariya, who had the sufficing condition for attaining higher awakening consciousness of Dhamma, returned along the route where the fisherman was, together with the disciple *saṃghas* after going round for alms-food in a village near the northern gate of the city City of Sāvatti (sravasti). At that time, the man Ariya who was then fishing with a fishing-hook, seeing the Buddha and his Sanghās coming along, stood and waited after putting away his fishing-rod. When Buddha reached where he was, the Exalted One asked him what his name was. He replied that Ariya was his name. On hearing his reply, Buddha remarked, "A man like you, who is cruelly ill-treating and killing another's life, does not deserve the name of *Ariya*, a noble man. An *Ariya* never harms or kills others. "Buddha then continued to preach him the following *gāthā* (verse):

*"Na tena ariyo hoti, yena Pāṇāni hiṃsati.  
ahiṃsā sabbapāṇānaṃ, ariyoti pavuccati. "*

The gist of the above verse may be stated thus: It is because of factors such as anger that living beings are harmed and killed. For having these vicious factors such as anger, one cannot be called an *Ariya*. Only when one abstains from hurting or killing others with a feeling of humanity or compassion, he deserves to be called an "*Ariya* (noble one)."

At the close of this preaching, the fisherman Ariya was said to have become a *Sotāpanna*. This has reference to what is contained in Dhammapada Aṭṭhakathā (II-251)

### **Story of Gaṅṭhibhedaka, the thief.**

At one time, while the Lord Buddha was delivering a sermon at *Jetavana* monastery, two pick-pockets (thieves) were also present among the listening audience. Of these two, one became a *Sotāpanna* after having listened attentively to the sermon with great reverence. The other thief received five annas after pick-pocketing. On their arrival back at home, the thief made fun of his friend saying, "since you are too sensibly wise and sagacious, you even failed to get money adequate enough to buy a dish of rice." The person who had already become a *Sotāpanna*, wisely reflected, "O, what a pity! This chap thought of himself as being wise, clever and knowledgeable, though, as a matter of fact, he is really ignorant, "and later, respectfully put up the matter to though Lord Buddha. Then, the Buddha delivered his preachings in the form of a Verse quoted below:

*"Yo bālo maññati bālyam, paṇḍito vāpi tena so.  
Bālo va paṇḍitamānī, sa ve bāloti vuccati"*

(*Dhammapada* Verse- 63)

The above *Pāli* passage conveys the sense that the unwise or the fool knows his own foolishness. Since he knows about himself how ignorant he is, there is still a chance of his becoming a knowledgeable person. A certain person in spite of his being a fool wrongly thinks of himself with egoism as a man of wisdom. Such a person who thinks highly of himself as an intellectual may be dubbed a "real fool" or a "Simpleton".

### **Explanation**

In spite of the fact that a person is foolish and unknowledgeable, and yet if he realizes himself as: "I'm a stupid fool and a knave", there is a saving factor. In case, he takes the advice of a person who has a better knowledge of things than himself, he can still have some hope of becoming wise. On the other hand, despite the fact that he is unknowledgeable, unwise and silly, if he holds a wrong notion with a superiority complex, " I'm a very knowledgeable person and I know everything," is indeed a fool. He would perhaps imagine himself as being extremely knowledgeable and wise, and would refuse to obey or take instructions from any other person of intellect. He will therefore be at a road's end and will forever be incorrigible. This means that such a person should be called a "real big fool".

## **Saraṇāni, a lay devotee (Upāsaka)**

At the time of the death of one *Saraṇāni* belonging to the royal family of Sakka (Sakyas), Buddha had pronounced that this *Saraṇāni* had had become a sotāpanna and escaped from the danger of landing in *Apāya*. Hearing this pronouncement, the royal family of *Sakyas* expressed their disapproval and spoke ill of the statement. The manner of reproach as mentioned in Saṃyutta Pāḷi is as stated below.

*"Acchariyaṃ vata bho! abbhutaṃ vata bho !Ettha dāni ko na sotāpanno bhavissati,yatra hi nāma Saraṇāni sakko kālaṅkato,so bhagavatā vyākato "sotāpanno avinipātadhammo niyato sambodhiparāyaṇo" ti, Saraṇāni sakko sikkhādubbalya māpādi,majjapānaṃ apāyīti."*(First Sutta)

The only significant is as follows: difference in the next Sutta)

*"Saraṇāni sakko sikkhāya aparipūrakārīti."*

It means: " O, friends, How wonderful indeed! How marvellous! Among we, people, who will possibly fail to achieve Sotāpanna stage? It is because in respect of *Saraṇāni* who had died, Buddha had said: "U *Saraṇāni* is a great Sotāpanna (a stream-enterer) who will never descend to *Apāya* and as the gates of Hell are closed for him, he is firmly established in the field of Magga -the path, or rather, is permanently endowed with Magga-ñāṇa (path wisdom). He will also undoubtedly attain the higher stages of magga. U *Saraṇāni* is lacking in his practice of morality (*sila sikkhā*). He is addicted to alcoholic drinks. He is not used to making efforts to accomplish himself with the qualities of high moral conduct. And yet, oh, friends, he has become a Sotāpanna! "When this information was

put up to the Lord Buddha by King Mahānāma, Buddha gave an exhortation in an analytical way with his Great Compassion - 'Karuṇā' - that there are different kinds of people with different moral attributes. (In this regard, if an elaborated account is desired to be known, reference may be made to Sotāpatti Saṃyutta Saraṇānivagga - "Saṃ- III-326: 331")

Furthermore, " just as decayed or rotten seeds sown in an unfertile and barren ground full of stumps and pebbles, cannot germinate and develop, *Magga-Phala-Nibbāna* cannot be attained through the training and practice of meditation by pursuing a wrong method; and just as the fresh seeds sown in the most fertile land will sprout, thrive and develop, *Magga-Phala-Nibbāna* can be definitely achieved by diligently practising meditation according to what has been preached by the truly and perfectly enlightened Supreme Buddha. Why should not Saraṇani, the lay devotee, who has sincerely engaged in the correct practice of meditation, be able to become a *Sotāpanna*? "After exhorting as stated, Buddha concluded his preachings with the following statement.

*"Kimaṅgaṃ pana Saraṇāṇiṃ sakkaṃ, Saraṇāni mahānāma sakko maraṇakāle sikkhāya paripūrakārīti."*

The meaning of the above conveys: "Why shouldn't the lay devotee Saraṇāni of the Sakya Clan attain Sotāpanna stage? Oh, Mahānam! Saraṇāni Upāsaka of the Sekya family had fully observed the moral precepts and practised meditation on the eve of his death."

This sutta stands witness to the fact that "Saraṇāni, the lay devotee, was not purified in his *Sīla* in the past," and that "he

become a *Sotāpanna* fully accomplished with *Sīla Sikkhā* on the verge of his death."

*Ariya* about who mention has been made, the pick-pocket, and *Saraṇāni upāsaka* being only *Sotāpannas*, were not *pacchimabhavika*. Therefore, there is hardly any reason to say that *Magga-Phala* can be achieved without the purity of *Sīla* in the past by a *pacchimabhavika*. And yet, some have stated: "Noble Arahats, etc. being highly intelligent, learned and quick-witted (*ugghaṭitaññu-*) (one who can attain *magga* and *phala* by listening the Dhamma preached in brief) and diffuse-learner *vipaṅcitaññū* (one who can attain *Magga* and *Phala* by listening the Dhamma preached in detail), can attain *Magga-Phala*. However, in regard to *Neyya* individuals (persons who attain *magga-phala* by practising according to the usual right method), it was also said that they could attain *Magga-Phala* only if *Sīla* has been purified for a considerable length of time in the past. "It is merely a surmise since no such statement of expression is found in *Pāḷi*, *Aṭṭhakathās* and *Ṭīkās*. The manner of exercising the practice of meditation by *Neyya* individual may be observed in the statement of *Pāḷi* quoted below:

" *Katamo ca puggalo neyyo, yassa puggalassa uddesato, paripucchato, yoniso manasikaroto, kalyā ṇamitte sevato bhajato payirūpāsato, evaṃ anupubbena dhammābhi samayo hoti ayaṃ vuccati puggalo neyyā.*"

(*Puggalapaññatti Pāḷi*-147)

Putting it in plain language: It means that a *neyya* individual is one who learns the scriptural texts of *Pāḷi* relating to *Kammaṭṭhāna* (meditation subjects) with proper attention, and who relies upon

good friends capable of teaching him, after approaching and associating with due respects. If he has done so promptly and methodically, realization of the Four Noble Truths will come to him. Such a person is called "Neyya Individual."

According to this Pāḷi, the method of *Kammaṭṭhāna* studied and recited and learned with any kind of language is to be named "*Uddesa*". If any ambiguous statement not easily understandable is asked to be explained, it is called "*Paripuccha*", i.e. 'Questioning'. If diligently practised with the right attention of mind, it is to be termed "*Yoniso manasikāra*." What is meant by *Kalyāṇamittasevana*, *bhajana*, *payirupāsana*, may be stated as: to dispel sceptical doubts when they occur while meditating; to develop and boost up when diligence, faith and keenness wane or slacken; and to gain such other advantages, by contacting, interrogating and learning new methods etc., from a competent spiritual teacher. A person, who achieves *Magga-Phala* by meditating according to the process as stated, shall be regarded as a "Neyya individual." Mention has been made only that much. No mention has however, been made for how long *Sīla* should be purified or cleansed before taking up meditational practice.

" *Ugghaṭitaññussa samathapubbaṅgamā vipassanā sappāyā, neyyassa vipassanā pubbaṅgamo samatho, vipañcitaññussa samathavipassanā yuganaddhā, ugghaṭitaññussa adhipaññāsikkhā, vipañcitaññussa adhicittasikkhā ca adhipaññā sikkhā ca, neyyassa adhisīlasikkhā ca adhicitta sikkhāca adhipaññāsikkhā ca.*" (Netti Aṭṭakathā 212 - 213)



*Vipassanā* which is preceded or led by *Samatha* is appropriate for an intelligent and quick-witted person who can understand easily. For a *neyya* individual, *samatha* preceded by *vipassanā* is proper and appropriate. For a person who is equipped with *vipañcitaññū*, *samatha-vipassanā* combined in pairs is appropriate. For an *ugghaṭitaññū*, *adhipaññāsikkhā* is profitable. For a *vipañcitaññū*, *adhicittasikkhā* and *adhipaññāsikkhā* are appropriate, or rather, will be advantageous. For a *neyya*, *adhisīlasikkhā*, *adhicittasikkhā* and *adhipaññāsikkhā* are profitable and appropriate.

In this Aṭṭhakathā, the main intention is to mention about profitability of appropriateness. It is not intended to make it known that the appropriate qualities of *Sikkhā* (training) must be accomplished without fail. Hence, what is contained in the statement "all three kinds of *sikkhā* are appropriate and profitable for a *neyya*" shall not be construed as:

"Every *neyya* individual must definitely be accomplished with *Sīla* and *Samatha-Jhāna* in the past, i.e. prior to meditation." If it is construed as such, every *vipañcitaññū* and *neyya* individual will have to be stated as "having achieved *Jhāna* in the long time past." It is, however, absurd. Moreover, in regard to the matter of *ugghaṭitaññū* and *vipañcitaññū*, as it is not stated that *sīla-sikkhā* is proper and profitable, the offence committed by the monk who deserves to become *Ugghaṭitaññū*, *Vipañcitaññū*- may be said as: "not constituting '*Āṇāvītikkamantarāyo*' i.e. obstacle relating to transgression of Buddha's Authority." Nevertheless, every offence committed on the monk's own wilful intention as will is likely to cause danger causing an obstacle. Hence, it shall be invariably interpreted to mean that "if a *neyya* individual is accomplished with both *Sīla* and *Samatha* in the past, as this attribute would bring special

advantageous effects to the development of *Vipassanā-panññā* and *Magga-panññā*, it has been stated that all three *Sikkhās* are appropriate and considered profitable.

## **Propiety**

To an *Ugghaṭitaññū*, i.e. an intelligent person who has a very quick grasp, *vipassanā-ñāṇa* and *magga-ñāṇa* can occur with great acceleration. He will therefore have no opportunity of repeatedly absorbing in *Samatha-Jhāna*. Nor will it be necessary to enhance the development of insight knowledge by repeated absorption in *Jhāna*. Since *vipassanā-ñāṇa* and *magga-ñāṇa* will occur while listening to the sermon, both *Ugghaṭitaññū* and *Vipañcitaññū* do not need to boost up the strength of his meditation by reflecting on their respective *Sīla*. Reverence for and devotion to end faith in the teacher and the sermon delivered, will make him keen and eager by developing *pāmojja* (delight), *pīti* (rapture), etc. as such, in respect of *Ugghaṭitaññū*, or of *Vipañcitaññū*, it cannot be stated take *Sīla* and *Samatha*, or *Sīla*, as the case may be, will be of great benefit or rather, most appropriate, respectively.

As regards *Neyya* since he has to practise meditation for a long duration, he may at times reflect on his own *Sīla*- morality. If he finds it faulty and defective, he would become unhappy. Some who are greatly prone to bitter repentance or remorse, though they have the purification of *sīla* at the moment, might become morose and anxious through his recollection of what have been committed in the past. If he cannot dispel this reflective mood progress in *Vipassanā* may be deterred or hindered through unhappiness and anxiety or worry. If he finds his *Sīla* purified for a very long time, or from the

time of his engagement is the practice of meditation, happiness and joy will take place. He may probably become very delightful and rapturous (*pāmojja and pīti*). *Passaddhi* - calmness and tranquil mind may occur. Bless or happiness - *sukha* is likely to be felt. For being blissful, *Samādhi* and *paññā* may be enlivened and strengthened. For these reasons, *Sīla* which has become purified either since long time ago, or since the time of his first indulging in *kammaṭṭhāna* meditation, is of really great benefit for a *neyya* individual.

## **BENEFICIAL RESULTS OF SAMATHA**

*"Yassa hi samādhipi taruṇo, vipassanāpi, tassa vipassanaṃ paṭhapetvā aticiraṃ nisinnassa kāyo kilamati, anto aggi viya utṭhahati, kicchehi sedā muccanti, matakato usumawaṭṭi viya utṭhahati, cittaṃ haññati vihaññati vipphandati. So puna samāpattiṃ samāpajjitvā taṃ paridametvā mudukaṃ katvā samassāsetvā puna vipassanaṃ paṭṭhabeti, tassa puna aticiraṃ nisinnassa tatheva hoti. So puna samāpattiṃ samāpajjitvā tatheva karoti. Vipassanāya hi bahūpakārā samāpatti. "* (Ma-ṭṭha, 1-318)

### **Translation**

A *yogī* whose *vipassanā-samādhi* and *vipassanā-ñāṇa* are still immature will get tiresome if he sits for a very long time to invoke spiritual insight-*vipassanā* by contemplating and noting in the course of his meditational exercise. He might feel hot in his material body as

if burning fires are raging. (This means: sensation of intense heat will pervade the entire body as if he is burnt). Sweat is likely to ooze out from his arm-pits, or, he might be perspiring all over the whole body. He might feel as if his head was letting off steam. The mind is likely to be wearisome and vibrated beyond control. When such a thing happens, the yogi shall again absorb himself in *Jhāna-samāpatti* (attainment of absorption) to relieve the wearisome condition and cause to recover calmness, and then revive *vipassanā* contemplation and noting. If he again continues to carry on contemplating and noting for a long time by assuming a sitting posture, wearisomeness will similarly take place as before. In that case, he should repeat the same process after plunging himself in *Jhāna-samāpatti*. Hence, *Jhāna-samāpatti* is of great benefit to *Vipassanā* meditation.

As stated in this *Aṭṭhakathā*, a *neyya* individual who has already achieved *samatha-jhāna* once before in the past, should absorb in *Jhāna* to get respite "every time physical and mental weariness is felt for having carried on contemplating and noting for a considerable length of time." Only then he should again contemplate and note. It is required to develop and enhance *Vipassanā samādhi* and *paññā* by so contemplating and noting. When *Samādhi* (concentration) and *paññā* (insight knowledge) get strengthened, both physical and mental weariness will disappear. Then, he is capable of continuously contemplating and noting without a break even for a whole day and a whole night. Therefore, *samatha-jhāna* also will accrue much benefit to a *neyya* individual.

At the present time, yogīs practising meditation through the medium of *vipassanā* (*vipassanāyānika*) are generally found to have physical and mental weariness as stated above. When becoming tiresome for not being endowed with *Jhāna*, efforts should be made

to contemplate and note as usual with diligence according to the sequence in the process of meditation to lessen the weariness and then to make *Vipassanā* become strengthened and vigorous.

Hence, it is stated in the *Netti Aṭṭhakathā* that "all three kinds of *Sikkhās* are appropriate for a *Neyya*", "since *Sīla* and *Samatha* are greatly beneficial, as has been mentioned in the foregoing. It should therefore be firmly remembered that" it has never been stated that *(sīla)* must necessarily be fully accomplished for a considerable length of time in the past."

Moreover, *Saraṇāni*, the lay devotee, about whom mention has been made, should be regarded as "a *neyya* individual who had become a *Sotāpanna* by arduously meditating with mindfulness on the eve of death." Since no mention has been made in *Pāḷi* and *Aṭṭhakathā* as becoming a *Sotāpanna* after listening to the Dhamma, and as to who had preached that dhamma, there is no justification to regard *Saraṇāni* as " *Ugghaṭitaññū*, *Vipañcitaññū*." Such being the case, the statement that "*Neyya* individuals could achieve *Magga-Phala* only if their *Sīla* is purified for a very long time in the past," is merely a surmise, or in other words, a statement of opinion.

Even a person who cannot reach the stage of *Magga-Phala* in the present life existence, can still acquire the full knowledge of *Vipassana*- without the *having* purified *Sīla* in the past. This fact can be clearly known from the story of *Tambada-ṭhika*.

## THE GREAT EXECUTIONER AND ANULOMA-ÑĀṆA

In the city of *Rājagaha*, the King appointed a person as an Executioner offering him the rank of a major, by the name of *Tambadāṭhika* who was so called because of his red moustache. He

had to do the killing of all robbers, thieves and criminals who had been sentenced to death for being caught red-handed in the act of robbing or stealing, etc. In the role of an executioner in the service of the King, he had to serve for a period of 55 years continuously killing one, two, three or more condemned criminals everyday. At the end of his 55 years' unbroken term of office, he had to relinquish his duties. On the day of his retirement, wishing to consume the things and food which, in his previous capacity as a major in charge of executing the criminals, he had not been permitted to enjoy and eat, he asked his family at home to prepare a dish of rice-gruel mixed with cow's milk. He anointed himself with perfumery-liquid perfume of the scented woods and dressed his hairs putting on 'star ipomaea' flowers (Bot: *Ipomaea coccinea*), and brand-new clothes. After thus decorating himself, he sat down to take the milk-rice gruel (Porridge). At that time, the Ashin Sāriputta, with his feeling of compassion, purposely came over to his residence seeking for alms food. Tambadāṭhika was greatly rejoiced at seeing the Mahā-Thera and requested the latter to be seated. He then offered the Thera with great reverence the rice-gruel which he was about to take with great relish. After eating the rice-gruel, the Venerable Ashin Sāriputtra showered upon him with Anumodana dhamma expressing his satisfaction with gratitude. On the part of Tambadāṭhika, retrospection of his past evil deeds for a period of 55 years continuously, greatly depressed him, causing him to become mentally restless.

Knowing what had occurred to *Tambadāṭhika*. Venerable *Sāriputta* asked him, "O, *dāyaka!* Have you done the misdeeds of your own accord and free will? Or, did you carry out these bad deeds on the dictates or other persons? He replied, "I had performed these

evil deeds under the orders of His Majesty the King." venerable *Sāriputta* further questioned him, "O, *dāyaka!* Would it then be the bad actions done on your own volition?" Thereupon, *Tambadaṭhika* answered, "These are all the evil deeds of His Majesty the King. "Then reflecting and assuming that no fault or guilt had been committed by him on his own will, his mind grew calm which enabled him to concentrate his attention on the preachings delivered by venerable *Sāriputta*. Being able to listen to the dhamma with peace of mind and devotion, he reached the stage of *Saṅkhārupekkhā-ñāṇa* (the knowledge that can view psycho-physical phenomena with equanimity) called "*Anulommikakhanti*."

*"So there anumodanaṃ kathente ekaggacitto hutvā  
dhammaṃ suṇanto sotāpattimagassa orato anulomikaṃ  
khantiṃ nibbatesi."*

*(Dhammapada + Aṭṭhakathā - 1 - 470)*

The above passage goes to say that while the Venerable *Sāriputta* Thera was preaching the *Anumodanadhamma*, the said *Tambadaṭhika* having had a tranquil mind in the course of his listening to the dhamma so preached, *Saṅkhārupekkhā-ñāṇa* had occurred to him by virtue of *Anuloma-ñāṇa* which is proximate to *Sotāpatti-Magga*. (Ordinarily) *Vipassanā-ñāṇa* can be called *Anulommikakhanti*. However, in this regards, as it is stated as "*sotāpattimagassa orato*", it should be construed as "*Saṅkhārupekkhā*" which is in close proximity of *Magga*.)

Later, *Tambadaṭhika* escorted the Venerable *Sāriputta* back to his monastery, and on return, he was gored to death by a cow which was impersonated by a female ogre who had an animosity

against him in his past existence. After his death, he was reborn in *Tusitā*, the celestial abode of Devas. At that time, bhikkhus attending a Congregation were discussing about the said incident as: "*Tambadaṭhika* had resorted to extremely cruel acts (heinous crimes) throughout the period of 55 years; He had only to-day escaped from this calamitous situation. On that very day, he offered alms-food to the Venerable Sāriputtra, and then, passed away. Where would he be destined to in the fresh existence, we do not know." Relating to this topic of discussion, Buddha had preached the following Verse.

*"Subāsitaṃ suṇitvāna, nagare coraghātako.  
Anulomakhantiṃ laddhāna, modatīti divaṃgato. "*  
(Dhammapada-ṭha: 1 - 407)

The above *Pāḷi* conveys: "It brings us delight and satisfaction that the great Executioner Tambada-ṭhika of Rājagaha City. for having heard the noble preachings of the Venerable Sāriputtra has achieved *Saṅkhārupekkhā-ñāṇa* which is can lead to *anuloma-ñāṇa* (the faculty by which one can perceive the arising and dissolution of the psycho-physical phenomena that manifest in a person with the realization of the three characteristics of *anicca*, *dukkha* and *anatta*) and has reached the Abode of *Devas*."

On hearing this statement, the monks through dissatisfaction inquired of the Buddha, "O, Lord, the Most Exalted One! The immoral acts done by him were really grave. The *Anumodanādhamma* has not enough strength to retrieve his serious guilt. How could the awakening consciousness of Special Dhamma occur by the strength and quality of such an insignificant Dhamma?" To this query, Buddha stated in reply, "Oh Monks! The virtues of my Dhamma should not be



weighed and assessed as being great or trivial, and as bountiful or scanty. Even one word if spoken benevolently so as to bring beneficial results, must be regarded as being worth and precious." Following this statement, Buddha delivered his preachings as stated below:

" *Sahassa mapi ce vācā, anattapadasaṃhitā.*

*Ekam atthapadam seyyo, yaṃ sutvā upasammati. "*

(Dhammapada Verse- 100)

It means to say: A speech which is not worthy or beneficial however much it might have been adorned or coined with thousands of numerical expressions, must be considered as worthless and unsavoury. If by hearing a single word or phrase, the fires of *kilesa* are extinguished, such word or a phrase though it may constitute a single expression, brings benefit by throwing a beaming light on *khandhā, āyatana, dhātu, satipaṭṭhāna*, etc., is indeed much better, nobler and more advantageous or profitable.

The said man Tambada-ṭhika not having achieved *Magga-Phala* in the present life time of human existence, cannot as yet be called a "Neyya Individual"- far less deserving of being called " *Ugghaṭitaññū, or Vipañcitaññū.* " And yet, it has given us food for thought why has *Saṅkharupekkhā-ñāṇa* which is close to *Patipadāññānadassana visuddhi*, occurred to Tambadāṭhika despite the fact that he had not been able to cleanse his *Sīla* for a considerable length of time in the past ? Is it not true that because the destruction of *Sīla* in the past concerning laymen does not prove to be an obstacle and impediment?

There are two reasons for non-attainment of *Magga-Phala* in the present existence. Among these two, one is "*Pāpamitta*" and that

is, associating with and depending upon a bad friend. Having fallen into bad company, Ajātasattu King had failed to achieve *magga-phalati* means to say that" he had failed to attain *Magga-Phala* for having committed patricide (*pitughātakammantarāya*) after taking an ill-advice from Venerable *Devadatta*. Persons who have committed such an offence, nay, those who have this danger of an impediment in the path of their lives, will not even gain *Vipassanā* insight knowledges, such as, *Udayabbaya ñāna*.

## **NON-ACHIEVEMENT OF SPECIAL DHAMMA FOR LACK OF PRACTICE AND GUIDANCE OF PREACHING**

There are cases in which *Magga-Phala*, The Path and its Fruition, are not achieved for being slack in practice and in listening to the preaching. As mentioned in *Kandaraka Sutta* of *Majjhimapaṇṇāsa*, a person by the name of *Pessa* for being negligent in his practice of mindfulness had failed to achieve *magga-phala*. This man suffered a great loss in that he had not even reached the stage of *magga-phala* in the process of his meditation as he left the place where preaching was done, before the end of the sermon. If he had stayed on till the sermon was over, he would have attained *Sotāpanna* stage by listening to the dhamma delivered elaborately relating to the four kinds of individuals such as, *Attantapa*, i.e. one who can be chastened by self-mortification, etc. At the present time, among those who are ordinarily deserving of the attainment of *magga-phala*, there are some who have lost their opportunity of gain benefit during one's life existence like *Pessa* for being slack or negligent. It is because they either entirely fails to practise

meditation in spite of the fact that they have received the right method of meditation, or because they cannot give enough time to meditate.

Furthermore, in the case of Dhanañcāni Brahmin, on the eve of his death, the Venerable Sāriputta only preached him on Samatha instead of *Vipassanā meditation*. For this reason, the Great Brahmin having developed only *samatha-jhāna* reached the Brahma World on his demise. If at all the great Brahmin were preached and apprised of the method of *Vipassanā*, *magga-phala* would have been achieved even during his life existence as a human being. Hence, failure to attain *magga-phala* by Dhanañcāni was due to slackness or shortcoming in the matter of preaching. For this very reason, Buddha reprimanded Venerable Sāriputta who was ordered to visit the Abode of Brahmas and give his preachings to Dhanañcāni. The Venerable Sāriputta had to proceed to the Brahma World immediately and again deliver the sermon. From that time onwards, Venerable Sāriputta made it a point never to preach the Dhamma without relevance to and embracing the Four Noble Truths. In the present day, those who have wasted their present life existence and lived in vain without reward or fruit, without any benefits for not being able to tread on the right track relating to *Vipassanā* though they have the chance to acquire *magga-phala*, resemble Danañcāni, merely because of *Kiriyaparihāni*, i.e. for lacking or deficient in the matter of preaching and practice.

The main reason for Tambada-ṭhika's non-achievement of *Magga-phala* was merely attributable to his slackness in the practice of meditation with Mindfulness, i.e. (*kiriyaparihāni*). It would, therefore, be known that "there is neither slackness in the matter of preaching, nor danger or impediment connected with befriending bad

persons, or rather, evil companionship," considering the fact that the stage of *Saṅkhārupekkhā-ñāṇa* had been reached. "

With these instances of far cited, whether a person is or is not *pacchimabavika*, *ugghaṭitaññū*, and *vipaṅcitaññū* is not the real cause or criteria. The real cause or justification which leads to making a right and firm determination is the significant point of fact that impurity of *Sīla* in the past only concerns the monks to whom danger or impediments will stand in the way, and that it is not at all relevant to laymen to who on obstacles or dangers world befall. Nevertheless, since *Vipassanā-ñāṇa* and *Magga-ñāṇa* will not arise in the absence of the quality of the purify of *Sīla* (*sīlavisuddhi*) the manner of developing and gaining *Sīlavisuddhi* in the case of Santati Minister, etc., should be carefully noted. It should also be noted that if determination is made with one's own will that no immoral or evil actions will be done as was usually done before, prior to listening to the sermon or while listening to the sermon, it would amount to accomplishment of *Sīla-Visuddhi*. If there is no will and determination as stated, it is left only to say that *Sīlavisuddhi* will have been accomplished by the arising of *Vipassanā* consciousness following the process of meditation.

## **HOW SĪLAVISUDDHI IS ACHIEVED THROUGH BHĀVANĀ**

*"Ñānena avijjāya aniccanupassanāya niccasaññāya  
pahānaṃ sīlaṃ, veramaṇi sīlaṃ, cetanā sīlaṃ, saṃvaro sīlaṃ,  
a-vītikkamo sīlaṃ, evarūpāni sīlāni cittassa avipparisārāya  
saṃvattanti, pāmujjāya, pītiyā, passadhiyā, somanassāya  
saṃvattanti. Ekanta nibbidāya*

*virāgāya nirodhāya upasamāya abhiññāya sambodhāya  
nibbānāya samvattanti. Yo tattha samvaraṭṭho, ayaṃ  
adhisīlasikkhā. Yo tattha avikkhepaṭṭho, ayaṃ adhicitta sikkhā. Yo  
tattha dassanaṭṭho, ayaṃ adhipaññāsikkhā.*

(Paṭisambhidā Magga Pāḷi have been omitted. If it is desirable, reference may be made to and taken from the main Text No. Page 45 - 46).

What is means to say is that the removal (*pahānaṃ*) of *nicca-saññā* (perception of permanence) by *aniccānupassanā* at a brief moment of occurrence of the knowledge of *Sammāsana* (which reflects and investigates *nāma-rūpa* as *anicca, dukkha, anatta*, etc.) ; by *Nāma-rūpa-Pariccheda-ñāṇa* (the knowledge that distinguishes between mind and matter); and *paccayapariggaha-ñāṇa* (the knowledge that distinguishes between Cause and Effect) which are contrary to or diametrically opposite to *Moha* i.e., *avijjā*, is know as *Sīla*. Abstinence is *Sīla*, *Cetanā* (volition), means '*Sīla*'. Exercise of restraint is also *Sīla*. Non-transgression or non-infringement (*avītikkamo*) is known as *Sīla*. All such practices of *Sīla* will cause to bring about heartfelt rejoicing (delight), joy or rapture, tranquillity of mind and body, and also happiness. It paves the way for the achievement of Special Knowledge of dhamma which would dispel clinging attachment with disgust, and wearisome ness towards the ultimate realization of *Nibbāna*, the cessation of all sufferings and extinction of *kilesās*, defilements. The innate nature of *Vipassanā Cittuppāda* is such that it has the power of restraint and that it has the nature of restraint and that it is nothing but *Adhisīlasikkhā*. The nature of this *Vipassanā-cittuppāda* has the attribute of non-

wandering, non-flitting or non-wavering of thoughts. This non-wandering thought of stability of the mind in itself is *Adhicitta-Sikkhā*. Moreover, the nature of knowledge or the faculty of seeing the Truth that is inherent in *Vipassanā-cittuppāda* is *Adhipaññā Sikkhā*.

The expression "Pahānasīla" means: 'the removal of *avijjā* the erroneous view of "an individual as a living being," with the knowledge or awareness of its being a composite of only *nāma-rūpa* (mentality and materiality). It also removes *Avijjā*, the mistaken view that a being automatically comes into existence as 'an individual and a living entity', through insight knowledge which realizes that there is only Cause and Effect; and it rejects in the same manner the wrong belief that beings are created by God, the Almighty, or the Brahma, or the Sakya-King of Devas (of the Celestial World). And by the knowledge which knows the characteristic of impermanence (*anicca*), it removes *kilesās* which wrongly conceive *rūpa-nāma*. That are manifested as being permanent. The word "reject" conveys the meaning that because of the occurrence of awareness or consciousness of the truth, just as the light dispels the darkness, it causes *Kilesās*, is led by 'ignorance', to become extinct, to have no opportunity to arise, and which ought not to occur. Having no such opportunity for *kilesās* to arise, only wholesome deeds (*kusala*) such as, *Vipassanā*, etc., are likely to take place as usual in future.

Hence, the arising of wholesome deeds at a later period is based upon 'removal' which does not afford opportunity for the kilesas to arise by virtue of *Vipassanā* achieved earlier." And because of this 'removal', only *kusala* (merits) will surely and firmly be derived without mingling with demerits (*akusala*) in future. As such, the said rejection serves as '*Upadhāraṇa*' on which future merits will rest. It

also constitutes *Samādhāna* which will cause merits to become firmly established. It is because of the sustenance or arising of *Upadhāraṇa* and *Samādhāna* that this very 'removal' has been expounded as "Pahānaṃ Silaṃ". The non-arising of *kilesa* due to *Vipassanā* is in itself called "*Sīla*". In the matter of keeping the morality pure by abstaining from evil deed (*Veramaṇi Sīla*), etc., it should also be similarly realized and understood as 'Sīla', etc. merely because both *Upadhāraṇa* and *Samādhāna* are included or taking place in them.

### **Veramaṇi Sīla**

The consensus statement made in all Aṭṭhakathās and Ṭīkās is that *viratī-cetasikas* (mental factors of abstinence) do not occur in *Vipassanā-cittuppāda*. However, since *Vipassanā-cittuppāda* is contrary to all kinds of misconduct and wrong livelihood (*duccarita and durājīva*), total abstinence can be done according to the nature of *Tadaṅga-pahāna* which means the removal of false views and defilements of the mind. How it happens is: Magga-viratī bends its consciousness only towards Nibbāna. At that moment there is no bearing in mind *viramītabba vatthu* (a thing which should be abstained) nor the will or intention to avoid. Nevertheless, it achieves its objective to abstain '*duccarita and durājīva*' that have been removed by *Samucchedapahāna*, the removal of defilements once and for all.

When *Nāmarūpaparicchedañāṇa*, etc. occur, *kilesā*, defilements, should not have arisen relating to the sense-objects as being "an individual- a living entity", or "a living being has automatically come into existence", or, "it is permanent, happy," "it is ' I ' or ' Self '". This is nothing but getting liberated from *Ārammaṇānusaya*. Since there is no reason for *kilesā* to arise, no

thought or imagination of pariyuṭṭhāna will occur altogether (*pariyuṭṭhāna*) as "an individual or a living being, etc." As it will not be conceived or imagined as such, no killing and any other *evil deeds* will be committed, or rather, will be avoided thinking one as "an individual or a being". Since *kilesas* beginning from *Ārammaṇānusaya* to *Vītikkama*, cannot possibly arise it will automatically and achieved in abstaining from kilesas every time *Nāmārūpapariccheda-ñāṇa* (the knowledge that distinguishes between mind and matter), etc. Hence, it has been preached as "Veramaṇi *Sīla*".

### **Cetanā Sīla**

Volition or intention which urges and impels to complete the process of contemplating and noting plays its function at every moment of contemplating and noting. This volition speedily incites an ordinary common worldling who is lacking in the power of self-restraint, to commit evil deeds. When meditating yogīs become deficient in faith, will and effort, the strength of incitement becomes feeble. It is not obvious though. When, however, faith, willingness and effort are strong and vigorous, incitement becomes prominent. *Cetanā*, the volition which stirs up to make an exertion brings success in the matter of contemplation and noting. Hence, *Cetanā* being "*Upadhāraṇa*" (upholding) and "*Samādhāna*"(placing well), nay, the nearest and good supporting factors of kusala-dhamma, are said to be *Sīla*.



## **Samvara Sila**

In the matter of *Indriya-samvara*, the five-fold restraint as already stated, means: *Samvara Sila*. A person who is *practising* Vipassanā may be said to be protecting and blocking up the arising of *asamvara-dhamma* by means of these five kinds of *Samvara* which are embraced in *Vipassanā-cittuppāda* at every moment of contemplation. However, in especial, only *Sati*, *Ñāṇa*, *Khanti*, *Vīriya* (the restraint by mindfulness, the restraint by wisdom, the restraint by patience and the restraint by effort) are to be regarded as *Samvara Sila*.

## **Avītikkama sīla**

Since the mind that realizes the truth by contemplating and noting does not give *moha* (delusion) - the mistaken view the opportunity to arise, it means that the state of *moha*, etc., has not been reached or transgressed. More vividly described- if there is an intention, or rather, volition to commit an act of killing (*pānātipāta*) occurs, it should be considered as amounting to committing an offence of killing (causing death). If the intention is to avoid or refrain from killing, it may be regarded as not having committed the offence of killing, nor even reached the stage of killing. Similarly, the mind which does not contemplate having afforded opportunity for the occurrence of *anusaya*, *pariyuṭṭhāna* and *vītakka-kilesas*, it amounts to making transgression or committing in respect of these *kilesas*. However, the mind that contemplates for not giving opportunity to these *kilesas* to arise, will not amount to infringement or transgression. As such the arising of the contemplating

consciousness is stated to be *Avītikkama-sīla*, the practice of morality by non-transgression.

Out of this fivefold Sīlas, *Cetanā sīla* and *saṃvara sīla* are fundamentally the dhamma to be distinguished and preserved. *Pahāna sīla* only dispels or rejects the *kilesas*, causes to prevent *kilesas* from arising, affords no opportunity for *kilesas* to arise, and extirpates *kilesas*. As regards *Veramaṇi sīla* and *Avitikkama sīla*, in conformity with what is stated in *Visuddhi Magga* as "*Veramaṇivasena avītikkamavasena cetaso pavattisabbhāvaṃ sandhāya vuttā,*" it is only *Vipassanā-Cittuppāda*, fundamentally from the viewpoint of dhamma. However, only the remaining *Cittuppāda* apart from *Cetanā* and *Saṃvara* sīlas which are quite distinct should be regarded as *veramaṇi sīla* and *avītikkama sīla*.

In distinguishing as such, although *veramaṇi sīla* and *avītikkama sīla* are similar in essence of the dhamma, it has been stated as *veramaṇi sīla* for being able to avoid *anusaya*, *pariyutṭhāna* and *vītikkama kilesas*. For not affording opportunity to arise in the continuing process of one's own bodily complex, *kilesas* have failed to become involved, or rather, have not been committed, it is stated to be *avītikkamasīla*. This distinctive feature should also be noted.

The meaning of the statement "*Yo tattha saṃvaratṭho*" etc., is that the four kinds of *Sīla*, namely, *Pahāna*, *Veramaṇi*, *Cetanā* and *Avītikkama* shall be considered as *Sīla-Saṃvara*. The Mindfulness which seems as if it rushes into the objects of *rūpa nāma* that is contemplated is called *sati-saṃvara*. Understands the knowledge that is called *Ñāṇa-saṃvara*. *Adosa* (non-hatred) which is the opposite or antithesis or wrong doing, nay, which is not likely to cause an offence, or do something wrong to the consciousness of mind every time it arises is called *Khantisāṃvara*. Making an endeavour, or

rather, act of exertion (*vīriya*) is *Vīriyaṣaṃvara*. The nature of restraint of the fivefold *Ṣaṃvara* (*namely, sīla, sati, ñāṇa, khantī and vīriya*) goes in support for *Vipassanā Cittuppāda* to be fully accomplished. These fivefold restraints are called *Adhisīlasikkhā* which becomes fulfilled every time *Vipassanā* consciousness arises.

In saying as such, "the statement that *Ñāṇa, Sati* and *Vīriya* are *Sīla*," is only a pretension or an artifice. In reality, *Ñāṇa* is the genuine *Paññākkhandhā*, the aggregate or accumulation of wisdom. *Sati* and *Vīriya* also fall within the ambit of *Samādhikkhandha*, aggregate of concentration.

Furthermore, the manner of accomplishment of all four *Sīlas* in the matter of *Vipassanā-cittuppāda* should also be known and understood as herein after stated. *Pātimokkha-ṣaṃvara Sīla* and *Ājjīvapārisuddhi Sīla* are fully and completely accomplished with the observance or fulfilment of *sīlas*, viz: *Pahāna, Veramaṇi, Cetanā* and *Avītikkama*, which have been mentioned as "*Sīla-Ṣaṃvara*". It is because no transgression of offence can possibly be committed physically and mentally since *Pahāna-sīla* etc., sense all of the *Anusaya, pariyuṭṭhāna* and *vītikkama kilesas* have no opportunity to occur.

*Sati, Nāma, khantī, Vīriyaṣaṃvara* are merely *Indriyaṣaṃvara-sīla*. Of these four kinds of *Ṣaṃvara*; the knowledge of *restraint ñāṇasaṃvara* which occur by contemplating and noting at the time of consuming the properties or *monastic*, cause to bring about accomplishment of *paccaya sannissita sīla*. The reason being that what Buddha has preached to make use of or consume the property or priestly requisites only after reflection is aimed at preventing *kilesas* from arising. *Pariyuṭṭhāna* (aggressive), and *Vītikkama* (transgressive) can only be defilements removed by reflection.

*Anusaya kilesa*, latent defilement, cannot however, be rejected. On the other hand, *Anusaya* which is liable to occur in connection with such properties can be removed or expelled by *Vipassanā-Ñāṇa*. As such, it should be firmly noted that *paccayasannissita sīla* will become fully purified by *Ñāṇa-saṃvara*.

## THE MANNER OF ACCOMPLISHMENT THROUGH BHĀVANĀ

In matter relating to *Bhāvanā*, since it has been traditionally neglected, *paccavekkhaṇā* (reflection on the four requisites in using them) is wrongly conceived as being "more important and noble than *Bhāvanā*." Because of this misconception, some persons might not have believed in what has been cited with a few concrete examples that by making *bhāvanā* as a vehicle, reflection can be perfectly complete. As a matter of fact, *Samatha* and *Vipassanā* are incomparably more eminent, superior and noble than *Paccavekkhaṇā*. For this outstanding quality, Buddha has personally preached that indulging in one of the modes of *bhāvanā* with attentiveness even for a flick of a second i.e. (time involved in the snapping of a finger), will bring about accomplishment of *Paccayasannissita sīla*. A few instances cited in Pāḷi will be quoted from Ekaṅguttara. This, however, only concerns the monks.

" *Accharāsaṅghātamattampi ce bhikkhave bhikkhu mettā cittaṃ āsevati, bhāveti manasikaroti, ayaṃ vuccati bhikkhave bhikkhu arittajjhāno viharati, satthusāsana karo, ovādatikaro, amoghaṃ raṭṭhapindaṃ bhuñjati, ko pana vādo, ye naṃ bahulīkaronti. "*

(An: 1-9 Accharāsaṅghāta Vagga)

*" Accharāsaṅghātamattampi ce bhikkhave bhikkhu kāye kāyānupassī viharati, vedanāsu vedanānupassī, citte cittānupassī, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṃ. Ayaṃ vuccati bhikkhave bhikkhu arittajjhāno viharati, satthu sāsanaṅkaro, ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati, ko pana vādo, ye naṃ bahulī karonti. "*

(An: 1-41 - *Apara-accharāsaṅghāta Vagga*)

## **The Meaning of the First Sutta**

'O, Monks! A monk who abides in developing his good will and spirit of loving kindness towards all living beings for a flick of a moment, or causes to cultivate loving kindness, or bears in mind as such, may be said to be a person making himself always absorbed in contemplative Jhāna, or rather, a person who complies with the noble teaching and admonition of the Buddha. He is deemed to be a person who partakes of alms food generously offered by the general public, or a person who consumes the food without vain and causes to bring benefit to the donor as well. He is a monk who develops the spirit of loving kindness towards other beings several times. Undoubtedly, such a monk must be regarded as one who is constantly carrying out the practice of contemplating and noting; or a person who is practising meditation in conformity with the exhortation of the Buddha, and who is partaking the alms food so as to let the donors derive benefits.

The meaning of the second sutta is, of course, easy. The expression "the spirit of loving kindness" contained in the First Sutta means: "*Mettāya sabbapubbabhāgo nāma neva appanā, na upacāro, sattānaṃ hitapharaṇamattameva*, etc. ", or "*Idha pana mettā pubbabhāgena hitapharaṇappavattanamatteneva āsevatīti veditabbo*, "which is stated in conformity with Aṭṭhakathā; but it does not amount to Upacāra, Appanā Jhāna as yet. It is merely a loving kindness which can be inculcated as well by the people at large.

Hence, the meaning intended to be conveyed by these Suttas is that a monk developing Mindfulness contemplation of the spirit of loving kindness or of any one of *Samatha-bhāvanā* or of *Vipassanā* meditation, such as, *Kāyānupassanā*, only for a split-second about the time taken in the snapping of a finger, or rather, in the wink of an eye, is one who shall be regarded as a *sekkha* (one who is still under training) individual, for having complied with the due admonition of the Buddha. A monk who is endowed with such attributes when partaking alms food donated by his benefactors (*dāyakas*) shall be regarded as reaping immense advantages and as being free from debt in regard to the food consumed as an inherited property of his own. (*Ānaṇya paribhoga, dāyajjaparibhoga, sāmiparibhoga*).

What it really means is that such being the case there is hardly anything to be said in respect of a person who is continually practising *Vipassanā* meditation. Aṭṭhakathā has therefore elucidated as follows:

" *Bhuñjatīti cattāro paribhogā, theyyaparibhogo, Iṇa, dāyajja, sāmiparibhogo, (p, vitthāra) tattha imassa bhikkhuno ayaṃ raṭṭhapiṇḍaparibhogo dvīhi kāranehi amogho hoti. Acchārāsaṅghāta-mattampi mettācittaṃ āsevanto bhikkhu*

*raṭṭha piṇḍassa sāmiko hutvā anaṇo hutvā dāyādo hutvā  
 paribhuñjatīti pissa amogho  
 raṭṭhapiṇḍaparibhogo, accharāsaṅghāta mattampi mettaṃ  
 āsevantassa bhikkuno dinnādānaṃ mahatthiyaṃ hoti  
 mahapphalaṃ mahānisamsaṃ mahājutikaṃ mahāvipphāraṇṭi  
 pissa a-mogho raṭṭhapiṇḍaparibhogo. Ye pana imaṃ  
 mettācittaṃ bahulaṃ āsevanti bhāvanti punappunam karonti,  
 te amoghaṃ raṭṭhapiṇḍaṃ paribhuñjantīti ettha  
 vattabbameva kiṃ. Evarūpā hi bhikkhū raṭṭhapiṇḍassa sāmīno  
 anaṇā dāyādā hutvā paribhuñjanti."*

(Aṃ - ṭha: I - 54)

### **Brief Explanation**

A monk partaking of a meal by **contemplating loving-kindness** towards all, even for a brief **period** of time taken **by** the snapping of a finger, may be said to be not in vain because it brings much benefit both to himself and his benefactors - the donors of the alms food, i.e. *amogha-paribhoga*.

Advantages accrued to him may be explained thus: For making use or partaking of Food by developing *mettā*, it amounts to partaking of food as an owner of the food (*sāmi-paribhoga*), to the partaking of food free from debt (*ānaṇyaparibhoga*) and to taking the meals as an inheritor of food so offered (*dāyajjaparibhoga*). Hence, it will not become *īṇaparibhoga* even without reflection (*paccavekkhaṇā*). (Please take note of *anaṇo hutvā*). Moreover, in connection with this partaking or rather, enjoyment of alms food will be gained due to metta-bhāvanā merit. These are the advantages received by the monk. The advantages which will accrue to the donor of food are that " the monk who by developing bhāvanā will achieve the status of *aṭṭhamakadakkhiṇeya* individual of a middle

class for having striven to meditate with a view to achieving *Sotāpatti-phala*. A *dāyaka*, i.e. devotee who donates the food to such a monk will therefore reap immense benefit for his almsgiving or charity. This is the benefit derived by the benefactors, the donors. For being able to give benefits to both the donor and the donee, it is called *a-moghaparibhoga*. No mention need therefore be made on the advantages derived by monks who are continually developing *mettā-bhavanā*. It means that monks such as these are deemed to be partaking the food as the real owners of the food and as lawful inheritors without any debt or encumbrances.

It should not however, be taken for granted that "only *Mettā* can bring these benefits "on the ground that Aṭṭhakathās have directly made an exposition of *Mettā* only. In the *Pāḷi* scriptures similar statements have been made in respect of all kinds of *Samatha-bhāvanā*, all sorts of *Jhāna-samāpatti*, all kinds of *Vipassanā* meditation, such as, *Kāyānupassanā* and so on. It should therefore be born in mind that all kinds of *Bhāvanā* will undoubtedly cause to bring about such advantages. The reason for not mentioning (the benefits of) other kinds of *bhāvanā* in Aṭṭhakathā is simply because the method has already been disclosed at the very beginning of this *Metta-Sutta*. As such, it should be noted, without doubt, that there is the prescribed method on which reliance can be made that *paccayasannissitasīla* will be fully accomplished by *Vipassanā-Ñāṇa*.

With these words or statements mentioned in sequence, it will be obviously known that Purity of *Sīla* (*Sīlavisuddhi*) is accomplished consisting of all Four kinds of *Sīla* in all aspects by means of *Vipassanā-cittuppāda* irrespective of whether or not people have truly observed the precepts (*Sīla*) for a long time in the past.



Nevertheless, as regards a person who is asked to develop *Samādhi* and *Paññā* after his accomplishment of the purity of *Sīla* only through *bhāvanā*, a question may arise as to what kind of *Sīla*, or, as to how it may be developed in accordance with the *desanā* (teaching): " *Sīle patitṭhāya naro sapañño, cittaṃ paññañca bhāvayaṃ.* " This will be explained as follows:

## **HOW SĪLA IS DEVELOPED BY PERPETUATION OR OBSERVANCE**

The development of *samādhi* and *paññā* by all yogis is on reliance dependence and (sufficing condition) by depending upon *pubabhāgasīla* according to *upanissaya paccaya* and *sahajāta paccaya sīla* which is the condition or faculty required of *nissaya*. Further elucidation may be given thus.

### **Upanissayapatitṭhā**

To a person who is endowed with *Sīla*, which ought to be observed, since long time past or just prior to practising meditation, this *Sīla* affords a requisite or a condition of what is stated as *pakatūpanissaya* (providing a strong support) on which reliance will have to be made by *Vipassanā-samādhi*, and *paññā*; *magga-samādhi*, and *paññā* which are going to occur or manifest by themselves. Whether one is equipped with *Sīla* or not, that needs be observed, or *Sīla* that is embraced in the past *Vipassanā-cittuppāda* and *Magga-Phala cittuppāda*, will become a condition or a requisite of *Pakatūpanissaya* to be relied upon by *Vipassanā samādhi*, and *paññā*, *magga-samādhi* and *paññā* which would arise at a later time.

## **Nissayapatiṭṭhā**

*Sīla* which is included in each and every *Vipassanā-cittuppāda* and *magga-cittuppāda* is a condition of *Sahajātanissaya* (support by co-existence) induced at the beginning on which reliance is made by *samādhi* and *paññā* embraced in the said respective *Cittuppāda*. Hence, an individual who has become accomplished with purity of *sīla* (*sīlavisuddhi*) since the past, would amount to developing *samādhi* and *paññā* based upon the two kinds of *Sīla*, viz:

## **Upanissaya-sīla and Nissaya-sīla.**

A person who has achieved *Sīlavisuddhi* only through *Vipassanā* will remain equipped with *sahajāta-nissaya* *Sīla* in *Cittuppāda* with is initially contemplated and noted, and may be regarded as causing to develop *Samādhi* and *Paññā*. In *Cittuppāda*, etc. which are contemplated and noted subsequently, both the two *Sīlas*: *Upanissayapatiṭṭhā* and *Nissayapatiṭṭhā* will be established, and this will amount to developing *Vipassanā samādhi* and *paññā*, *magga-samādhi*, and *paññā* based on these *sīlas*. Hence, *Mahāṭikā* goes to say as follows:-

*"Patiṭṭhāyāti duvidhā patiṭṭhā nissayūpanissaya bhedato. Tattha upanissayapatiṭṭhā lokiyā, itarā lokuttarā abhinditvā gahaṇe. Bhinditvā pana gahaṇe "yathā lokiya cittuppādesu sahajātanaṃ, purimapacchimānañca vasena nissayūpanissayapatiṭṭhā sambhavati". evaṃ lokuttaresu heṭṭhima maggaphala sīlavasena upanissaya patiṭṭhāpi sambhavati'. Patiṭṭhāyāti ca padassa yadā upanissayapatiṭṭhā adhippetā, tadā 'saddhaṃ upanissāyā"ti*

*ādīsu viya purimakālakiriyāvasena attho veditabbo. Tenāha "pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hotī"ti. Yadā pana nissayapatiṭṭhā adhippetā, tadā 'cakkhuñca paṭiccā'ti ādīsu viya samānakālakiriyā vasena attho veditabbo.*

(Mahāṭikā I-13)

## **Translation**

What is stated as *Patitṭhāyo* means that the basis is of two different kinds, viz: *Nissaya* (support condition) and *Upanissaya* (decisive support condition). Among these two, if the four kinds of *magga*, *samādhi* and *paññā* are taken into account altogether without separating them, *lokiyasīla* (mundane morality) is *upanissayapatiṭṭhā*. Lokuttarasīla is *Nissayapatiṭṭhā*. If the four maggas are taken separately, then "on account of *sīla*, and *samādhi*, and *paññā* which occur together in *lokiya-vipassanā cittuppāda*, or, according to *sīla* that has been acquired earlier, and *samādhi* and *paññā* which are achieved later, just as *Nissayapatiṭṭhā* and *Upanissayapatiṭṭhā*, both of which ought to have occurred", in the matter of supramundane (*lokuttara*) *sīla*, according to the *magga-sīla* and *phala-sīla* achieved at later stages, *Upanissayapatiṭṭhā* also should have taken place. (It means to say that *Magga-phala-sīla* in the lower stages being the strong and dependable condition of the higher *Magga*, *Samādhi* and *Paññā*, could still be *Upanissayapatiṭṭhā*). Over and above that, if it is meant to refer to *Upanissayapatiṭṭhā* as in the case of *Saddham Upanissāya*, etc., the meaning of the word "*patitṭhāya*" should be known and understood as indicated by the use of the expression "*Pubbakālakiriya* (past

participle)". (The meaning of *Sīla patitṭhāya* should be rendered as such since it has been well founded on *sīla*). Hence, it has been stated as "this monk's morality or conduct, physical, verbal, and way of living (*ajīva*) have been cleansed since long time before." If it is really meant to refer to *Nissayapatitṭhā* as in the case of *cakkhuñca paṭicca*, etc., the meaning shall be known according to what is intended by the expression *Samānakālakiriyā* (present participle). (It means to say that the interpretation must be given as: "*Sīle patitṭhāya-Sīla* is being observed, nay, in the course of abiding.")

## **PARTICULARLY WORTH-REMEMBERING**

The reason for giving a comprehensive account to the effect that purity of *Sīla* could be fully accomplished even by practising meditation is to prevent credulous people from committing evils, who might have spoken through surmise and to prevent causing annoyances and causing wrong to others that "*sīla* should be observed for a long period to get purified if desirous of practising *bhāvanā*, and that only afterwards, it would be proper to practise *bhāvanā* ; and that it is wrong to indulge in the practice of meditation immediately after the observance of *sīla*." This has been mentioned as stated in the foregoing, not to belittle the attributes of *sīla*, but to prevent those people from committing unwholesome deeds by disparagement which is not due and not to interfere with *Bhāvanā*.

## **The Real Fact**

*Sīla*, morality, is worthy of great esteem and reverence. Among the denizens of the four miserable abodes who are in extreme misery and suffering, probably not less than 99% are those who have reached the purgatory (*Apāya*) for breach of the moral precepts-morality (*Sīla*). Also among those who are enjoying happy lives in the human and Celestial Abodes, not less than 50% have become human beings and devas for being purified in their *Sīlas*. Among persons who have attained *Magga-Phala*, the majority of them have probably achieved *Magga-Phala* for having been endowed with purity of *Sīla* in the past. There could be only a few just like *Santati* Minister who have attained *Magga-Phala* without purification in their *Sīla* in the past.

Such being the case, everybody should practise and try to keep in tact *Sīla* as one would guard and protect his own precious life. It should not be lightly treated with an intention that *Sīla* would be observed as might be considered proper only at some future date. The reason being that if it were so lightly held without paying heedful attention to it, it is really frightful that one might probably go down to the miserable abode (*Apāya*) in case death takes place all of a sudden at the time when *Sīla* is breached or destroyed. In respect of those who are engaging in *bhāvanā*, no further comment appears necessary. All such persons should invariably be keen on strict observance of *Sīla* and keep it cleansed from all impurities in every respect, regard being had to the essential need to observe *Sīla* with the highest esteem much more than one would pay heed to protect his own life.

Hence, a person who wishes to practise *bhāvanā* though always cleansed of the impurities in his *Sīla*, should first of all observe the practices of either *ājivaṭṭhamaka-sīla* (the eight fold precept which has the livelihood as eighth.), or, *pañca-sīla* (the five moral precepts) expecting that purification of *sīla* would render benefit to or assist in achieving *Samādhi* and *Paññā*. If desirous of devoting to meditation for a period of seven days or more, day and night, without a break after cutting off all the impediments to holy life (*Palibhoda*), eight or ten Precepts should be strictly adhered to and observed as a moral duty.

### **Beneficial Results**

During the time of meditation, if *Sīla* which ought to have been observed is kept purified, happiness and rejoicing will be felt as: "Oh! My moral precepts are indeed highly purified, "every time recollection is made. One will somewhat feel gratified and glad or highly elated. Tranquillity and peace of mind will pervade the entire physical body. There is ecstasy. The Mind will also remain tranquil and serene. Characteristics of *rūpa-nāma* will become obvious and prominent through contemplation and noting, and *yathābhūta-Ñāṇa*, the knowledge that sees things in reality and in true perspective, will occur. These are how purification of *Sīla* concerning laymen actually happens.

Here Ends the Purity of *Sīla*  
Concerning Laymen  
(End of Chapter I)

## CHAPTER II

### CITTA VISUDDHI

#### Purification of the mind purified mind

The name of *Citta-Visuddhi* is a connotation based upon the term "Mind ", in actual fact, however, when *Samatha-samādhi* and *Vipassanā-samādhi* become keen and Vigorous, *Nīvaraṇas*-hindrances cannot find a place in the gap in between the moment of thought that may arise. Only the serene and penetrating concentration (*samādhi*) will occur continuously in the objects of *samatha* and *vipassanā* with utmost purity. Only such concentration (*samādhi*) can *certainly* be called real or genuine *Citta-Visuddhi*.

With the faculty of this *samādhi*, the accompanying consciousnesses and mental factors will become cleansed from *Nīvaraṇas*.

#### Three Kinds of Samādhi

This *Samādhi* which is called '*Citta-Visuddhi*' comprises three sorts, namely, *Upacāra-samādhi* (neighbourhood concentration), *Appanā-samādhi* (absorption concentration), and *Khaṇika-samādhi* (momentary concentration). Of these three, *Upacāra-samādhi* means *Kāmāvacara-samādhi*, which arises either from reflection or reverence in the extremely pure and noble attributes of the Buddha, or the *Paṭibhāga-nimitta* - the counter sign , when there arise no *nīvaranas*, the course of contemplation and noting by those indulging in the practice of *samatha-bhāvanā*. It means to say that it

is *samādhi* which happens, just before the occurrence or rather, in the proximity of the absorption which is infinite (*appanā-jhāna*). Among these forms of *samādhi*, concentration, only the '*Samādhi*' that occurs in account of, *Kasiṇa*, *asubha*, *kāyagatāsati*, *ānāpāna*, *Brahmavihāra*, *arūpa kammaṭṭhāna*, is the genuine *Upacārasamādhi*. On the other hand, *Samādhi* that is gained by means of the eight kinds of recollection (*anussati*) the perception of repulsiveness in nutriment, *paṭikula-saññā* and the defining of the fair elements (*dhātuvavatthāna*) being taken place not in close proximity of *Appanā*, it cannot obviously be termed as *Upacāra-samādhi*. In particular, since the genuine *Upacārasamādhi* and the manner of getting cleansed from *Nīvaraṇa* being similar, it is termed as *Upacāra-samādhi*.

According to the method of *Catukka* counting the *jhānas* as four kinds, and method of Pañcaka classification of *jhāna* as five kinds, the various kinds of *Rūpa-Jhāna* and *Arūpavaccara-Jhāna* consisting of four kinds constituting the eight *Samāpattis* (attainments which are induced by the *Jhāna* meditation) - altogether nine kinds, are called *Appanā-samādhi*. It means *samādhi* is the tranquil state of concentration firmly fixed as if the mind is wholly absorbed in one object of meditation (*kasiṇa*, etc.).

Purification of the mind occurs continuously to a person engaged in the practice of Vipassanā meditation consecutively in combination only with contemplating and noting when his faith (*saddhā*), effort (*Vīriya*), mindfulness (*Sati*), concentration (*Samādhi*) and insight wisdom (*Paññā*) become keen and strengthened in a state of equilibrium. Imagination and thought which are *Nīvaraṇas* will not even occur during the intervening period in the course of contemplation and noting. During that period every time



contemplating and noting is carried on, *samādhi* which sharply concentrates on the arising of *rūpa-nāma* becomes highly developed, ardent and obvious. This *Samādhi* is called *Khaṇika-samādhi* (momentary concentration). It is *Samādhi*, the fixed concentration occurring only for a brief moment of the arising consciousness that contemplates and notes.

### **Samathayānika's Citta-Visuddhi**

A person, who practises *Vipassanā* after having established either *Upacāra-samādhi* or *Appanā-samādhi* out of the said three kinds of *Samādhi*, is called *Samathayānika* individual, i.e. one who makes his way to Nibbāna using *Samatha* as a vehicle. In other words, this practising person is said to one who is bound for the attainment of *Magga-Phala-Nibbāna* using *samatha* as a vehicle. Hence, *Upacārasamādhi* (proximate concentration) and *Appanā samādhi* (Absorption concentration) are *Citta-Visuddhi* upon which a *Samathayānika* individual has to depend.

### **Vipassanayānika's Citta-Visuddhi**

A person who exclusively contemplates *Vipassanā* without depending upon *Upacāra*, *Appanā Samādhis* is to be named as *Suddhavipassanayānika* individual. It means a person who treads on the path of *Vipassanā* exclusively without mingling with *Samatha*, by means of *vipassanā* vehicle making his way to *Magga-Phala-Nibbāna*. Hence, only *Khaṇika-samādhi* is *Cittavisuddhi* which is relied upon by *Suddha-vipassanāyānika* individual.

All statements mentioned above are in accord with *Aṭṭhakathās*, *Ṭīkāś* and *Pāḷi* scriptures, which may be cited below.

*Cittavisuddhi nāma sa – upacārā aṭṭha samāpattiyo* = *Upacāra samādhī* together with the eight *Samāpatti* (attainments) are called "*Cittavisuddhi*".

( *Visuddhimagga* : II - 222 )

Although *Khaṇikasamādhī* is not referred to in this *Aṭṭhakathā*, it become quite conspicuous in *ṭīkā*, *Aṭṭhakathā* and *Pāḷi* Texts that will now be presented. Therefore, in this connection, it is to be remembered as hereinafter stated. The fundamental intention being to show to manor of practising by *Samathayānikas* and to described only *Cittavisuddhi* which has been particularly practised in the past; and since *Khaṇikasamādhī* is embraced only in *Vipassanā-Cittuppāda* without occurring in the past, and also since it is desirous of showing that this *Vipassanā-khaṇikasamādhī* which is analogous to *Upacārasamādhī* for being free from *Nīvaraṇa*, should be made to include in *Upacārasamādhī* similar to what has been stated in *Satipaṭṭhāna Sutta Aṭṭhakathā* as: " *Sesāni dvādasapi upacāra kammaṭṭhānāneva* ", it should be noted that *Khaṇikasamādhī* is purposely omitted for the reasons already given in this regard, by setting is aside without making a mention. Only when it is interpreted as such, it would be in conformity with all the scriptural Texts. Please peruse and note carefully the following which is cited as a concrete example.

" *Samathova yānaṃ samathayānaṃ, taṃ etassa atthīti samatha yāniko, jhāne jhānūpacāre vā patiṭṭhāya vipassanaṃ anuyuñjantassetam nāmaṃ. Samatha yānikassa samathamukhena vipassanā bhiniveso. Vipassanāyānikassa*

*pana samathaṃ anissāyātiāha- suddhavipassanā  
yānikoti, samathabhāvanāya amissita vipassanā yānavāti  
attho.*

(Mahā Ṭīkā: II - 350; 351)

*Samatha* is the vehicle that serves as a mode of conveyance. Such a person owns that vehicle of *samatha*. Hence, this kind of person is known as *Samathayānika*. This name of *Samathayānika* is the term applied to an individual who is practising Vipassanā for abiding in *Jhāna* or in *Upacāsamadhi* which is in close proximity of *Jhāna*.

A *samathayānika* person after having *samatha* as a precursor inclines the mind first towards *Vipassanā*. However, in so far as *Vipassanāyānika* person is concerned, since he does not make reliance upon *Samatha*, he starts dwelling his mind upon *Vipassanā*. As such, the Commentator has given the name of "*Suddhavipassanāyānika*". This word conveys the meaning as " a person who owns *Vipassanā* vehicle making himself free without mingling with *Samathabhāvanā*. "

A person, who practises *Vipassanā* making *upacāsamādhi* and *appanāsamādhi* as basic conditions precedent to work upon, is known as *Samathayānika*. A person, who starts initially attempting to invoke *Vipassanā* having no reliance upon these two kinds of *Samādhi*, is known as *Suddhavipassanāyānika*. This is obviously the direct exposition of the meaning as indicated in the statement of the above-mentioned Ṭīkā. Just as it could have been known as: " *Devadatta* was eating at night time", though it was put in a different light or expression as: " *Devadatta* had put on weight and become puffy without taking food in the day time," it can be clearly known

that " reliance is made on *Khaṇika-samādhī* in view of the statement which says: *Vipassanā* can be achieved without relying upon the two kinds of *Samādhī*, viz. *Upacā* and *Appanā* out of the three kinds of *Samādhī*." Likewise, the meaning has also been rendered by the method of Atthāpanna stating that "Contemplation is made on *Vipassanā* by *Vipassanāyānika* with his sole reliance upon *Khaṇikasamādhī*." In the following Mahā Ṭikā (great sub-commentary), this meaning has been directly explained.

*Samathayānikassa hi upacārappanābhedaṃ samādhīṃ,  
itarassa khaṇikasamādhīṃ, ubhayesampi vimokkha  
mukkattayaṃ, vinā na kadācīpi lokuttarā-dhigamo  
sambhavati. Tenāha samādhinceva vipassanañca  
bhāvayamānoti.*

(Mahā ṭikā: I - 15)

No *Lokuttara* (supramundane) *dhamma* will be attained at any time whatsoever by a *samathayānika* apart from the two different kinds of *samādhī*- *Upacāra* and *Appanā*. On the other hand, no *lokuttara dhamma* will be achieved at any time whatsoever by a *Vipassanāyānika* apart from *khaṇikasamādhī*. In the case of both *Samathayānika* and *Vipassanāyānika*, there will be no achievement of *Lokuttara Dhamma* at any time whatsoever, with the exception of the three kinds of *Vimokkhamukha*, namely, *Aniccānupassanā*, *Dukkhānupassanā* and *Anattānupassanā*. Hence, it has been expounded in Atthakathā as "*Samadhiñceva vipassanañca bhāvayamānoti ...*"

The manner of exposition given in Atthakathā will be explained first and foremost so as to clearly understand the basic meaning of this paragraph.

*Sīle patitṭhāya naro sa-pañño,  
cittaṃ paññañca bhāvayaṃ.  
Ātāpī nipako bhikkhu,  
so imam vijaṭaye jaṭaṃ.*

(Saṃ : I - 13)

Just try to connect the two paragraphs in this *gāthā* (verse) which goes to say: "*cittaṃ paññañca bhāvayaṃ, so imam vijaṭaye jaṭaṃ*", and then first given an explanation of the meaning of the last paragraph.

Such an individual will be able to solve the intricacies and complications of this *taṇhā*. If it is just merely stated as "such an individual will be able to solve the intricacies and complications of this *taṇhā*," it cannot be known as to "how practice of meditation could be made to find a solution." Hence, wishing to elucidate as to how to strive and solve, it has been preached as: "*cittaṃ paññañca bhāvayaṃ*." If this phrase were to be clarified and explained, it would run as:

Let the mind or consciousness be developed. It conveys the meaning that "solution can be found if the Mind and the Knowledge were developed." In this Pali phrase, emphasis has been laid on "The Mind" by writing down the expression "*cittaṃ*". It has been expounded in *Aṭṭhakathā* as "*Samādhiñceva vipassanañca bhāvayaṃāno*" to make it clear that the use of the said expression shall be taken to mean, or rather, construed as referring only to '*Samādhi*' and, by the use of the express '*Paññañ ca*', no other wisdom (*pañña*) shall be taken except "*Vipassanā*-wisdom". What it means to say is that "if *Samādhi* and *Vipassanā* were caused to

develop, the tangle of *taṇhā* can be solved, and Arahathood which is liberated from *taṇhā* can be attained."

In the *Aṭṭhakathā* cited above, it is not yet quite convincing as to who shall develop and as to what kind of *samādhi* shall be developed. Nor, is it quite clear yet as to why all these two kinds of *Samādhi* and *Vipassanā* are asked to be developed. Hence, to clarify this point, further statement has to be rendered again in the *Ṭīkā* as '*Samathayānikassa hi, etc.*'

### **The Meaning of the paragraph**

The meaning of that paragraph from the *Ṭīkā* is: - In case a person is *Samathayānika*, only if one of the two kinds of *Samādhi*, viz: *Upacāsamādhi* and *Appanāsamādhi* are made to become developed; *Magga-Phala* can be achieved. If it is not done so, it can never be achieved. If a person happens to be a *Vipassanayānika*, *Magga-Phala* can be attained only by developing *Khaṇika-samādhi*. Otherwise, it can never be achieved. Both *Samathayānika* and *Vipassanāyānika* can only achieve *Magga-Phala*. Only by way of developing the three kinds of *Anupassanā* called *Vimokkhamukha*, *Magga-Phala* can be attained. Otherwise, it can never be achieved. Only a person who makes an exertion to develop, as may be appropriate, the three kinds of *Vipassanā*, namely, *Vimokkhamukha*, and the three kinds of *Samādhi*, can achieve *Magga-Phala* and also be able to solve the tangle of *Taṇhā* ; if *samādhi-vipassanā* are not developed, since *Magga-Phala* can never be attained and the tangle of *Taṇhā* cannot be solved, explanation has been given by the Commentator with reference to Visuddhi Magga (1-3) Wherein it is stated as: "*Samādhiñceva Vipassanañca bhāvayamāno, i.e. the*

perplexities of *taṇhā* can be solved if *samādhi* and *vipassanā* are developed."

In view of the statement made in *Mahā ṭīkā* as has been mentioned, the meaning of: " For a *Vipassanāyānika* individual, it will not be required to develop *Upacāsamādhi* and *Appanāsamādhi*; it only requires *khaṇikasamādhi* to be developed; and by merely letting this *khaṇikasamādhi* to be developed, purity of mind (*citta-visuddhi*) will occur and *Magga-Phala* can be achieved, is indeed obvious enough free and from ambiguity. However, since only if it is in conformity with *Aṭṭhakathā*, it would be worthy of note and believable, exposition will be made of the two methods of *Bhāvanā* as contained in *Aṭṭhakathā* Commentary of *Dhammadāyāda Sutta* of *Mūlapaṇṇāsa*, for the purpose of consideration and consultation.

## TWO METHODS OF DEVELOPING MAGGA

*Bhāvanā nayoti koci samathapubbaṅgamaṃ vipassanaṃ bhaveti, koci vipassanā pubbaṅgamaṃ samathaṃ, kathaṃ, idhekacco pathamaṃ upacārasamādhiṃ vā appanāsamādhiṃ vā uppādeti, ayaṃ samatho. So tiñca taṃ sampayutte ca dhamme aniccādīhi vipassati, ayaṃ vipassanā. Iti pathamaṃ samatho pacchā vipassanā. Tena vuccati samathapubbaṅgamaṃ vipassanaṃ bhavetīti. Tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañcāyati.*

(Ma-Ṭha: I - 112)

The above passage conveys the meaning in ordinary parlance as shown below.

The manner of developing *Ariyamagga* is that some persons cause to develop *Vipassanā* which is preceded by *Samatha*. Some cause to develop *samatha* which is preceded by *Vipassanā*. The method of developing may be stated thus: In the realm of this *Sāsana*, some persons before contemplating *Vipassanā*, first of all, either cause to happen *Upacārasamādhī*, or *Appanāsamādhī*. This *Upacā-Appanā Samādhī* symbolizes *Samatha*. A person, who has developed *Samatha*, contemplates on that *Samādhī* and on the consciousness and mental factors as the characteristics of *Anicca*, etc. This wisdom which contemplates is *Vipassanā*. When developed as such, *samatha* will occur first and foremost. Only afterwards wisdom of *Vipassanā* occurs. Hence, a *samathayānika* person of that type is said to have developed *Vipassanā* which has the attribute of *Samatha* as a precursor. *Ariyamagga* will certainly be achieved by a *samathayānika* person who has caused to develop *Vipassanā* which is preceded by *Samatha*.

This method of *Samathapubbaṅgamo* meditation is the *Ariyamagga bhāvanā* practised by a *samathayānika* in accordance with the exposition made in the *Ṭīkā* as "*pathamo samathayānikassa vasena vutto.*" Just firmly preserve in heart the words "*Vipassanā* contemplation is made on *Samādhī* and its *sampayutta Dhamma.*" It conveys the sense that generally if a person is *Samathayānika*; contemplation is carried out in the same manner. Moreover, the meaning which will not be particularly mentioned should be carefully noted. In the *Aṭṭhakathā*, it is just stated as "After causing *Samatha* to be developed, nature of *anicca*, etc., are contemplated. It does not say that the knowledge of *Namarūpapariccheda* and *paccayapariggaha* have been made to occur. In stating as such, it is also no feasible to interpret that these two knowledges (*Ñāṇa*) have



been made to occur at the initial stage by means of *Samatha*. " Nor should it be taken that *aniccānupassanā*, etc., i.e. insight into the nature of impermanence, etc., have been made to occur quite apart from the said two Knowledges or rather, *Ñāṇas*. Hence, it should be interpreted to mean that "after *samatha* has been made to occur, contemplating is made with the said two *Ñāṇas*. Thereafter only, contemplation characteristics of *anicca*, etc., are carried on. This sort of interpretation is possible because the expression '*aniccādīhi vipassati*' should in fact be considered in view of a method which describes only fundamentally essential point. This method being prescribed directly and meant to point out that it has not been prescribed, is called the Fundamental Method. Since it is directly stated to have referred to the prescribed '*aniccādivipassanā*', it must be noted that the Commentator wishes two *Ñāṇas* which are not prescribed, to be known. For instance, it will be like knowing that a large retinue naturally follow in train when a king makes a round of his royal tour. If it is not interpreted in the way as has been stated, and if it is taken to mean that " occurrence has taken place beginning from *aniccādivipassanā*", it will not fall in line with what has been stated in all the Texts of *Dhamma* which explains the rule or prescription relating to *Vipassanā*. This is the Special interpretation which needs be noted with careful attention.

*Ida panekacco vattappakāraṃ samathaṃ  
anuppādetvāva. Pañcupādānakkhandhe aniccādīhi vipassati,  
ayaṃ vipassanā. Tassa vipassanā pāripūriyā tattha jātānaṃ  
dhammānaṃ vosaggāraṃ Maṇato uppajjati cittassa ekaggatā,  
ayaṃ samatho. Iti paṭhamaṃ vipassanā, pacchā samatho,  
tena vuccati vipassanā pubbaṅgamaṃ samathaṃ bhāvetīti,*

*tassa vipassanā pubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantī honti.*

(Ma - ṭha: I - 113)

The method of practising meditation on the lines of *Vipassanā pubbaṅgama* may be explained thus. In the dispensation of this Sasana, some persons not being desirous of achieving *samathasamādhī* which comprises *upacā* and *appanā* as stated in the method of *samatha pubbaṅgama*, contemplate on five *Upādānakkhandhā* noting the characteristics of *anicca*, etc. This contemplative insight wisdom is nothing but *Vipassanā*. A person who contemplates as such, when becoming accomplished with very keen *Vipassanā-ñāṇa*, since he is deemed to have relinquished all external sense\_objects sensations arising out of the mental thoughts and mental factors that take place in *Vipassanā cittuppāda*, or in other words, since the mental thoughts rush through towards the sense object of *Vipassanā* which is *gocarajjhatta*, there arises the tranquillity of the mind with one-pointedness fixed on only one object. This tranquillity of (*Vipassanā*) mind is *Samatha*. First and foremost, *Vipassanā* insight occurs followed thereafter by *Samatha*. Therefore, it may be said that a *Vipassanāyānika* person has caused to develop *Samatha* which has the *Vipassanā* as a forerunner. To such a *Vipassanāyānika* individual who develops *samatha*, *Ariyamagga* as well produced.

[It is based upon *Anguttara Aṭṭhakathā* (II-346) which says:

*"Maggo sañjāyati pathamo lokuttaramaggo nibbattati."*

In the *Ṭīkā*, however, it is explained as "*Vipassanā-Magga.*" ]

A person, who has thus achieved *Sotāpattimagga*, associates with *Sotāpattimagga*, causes to develop and enhance it repeatedly leading to *Sagadāgāṃimagga*, etc.

[This has reference to the statement made in *Anguttara Aṭṭhakathā* wherein it says: "*So taṃ magganti ekacittakkhanikamaggassa āsevanādīni nāma natthi dutiya maggādayo pana uppādanto taṃeva āsevati bhāveti bahulīkarotī-ti vuccati.*" ]

(An-ṭha: II- 346)

A person who associates with, causes to develop and enhances the *Sotāpattimagga* several times will be able to abandon the fetters of human passions or attachment. And *anusayas* (latent defilements) will also totally remove.

This method of *Vipassanā-pubbaṅgama* meditation is the *Ariyamagga-bhāvanā* practised by *Vipassanāyānika* individual in accordance with the *Ṭīkā* exposition which goes to say as: "*Dutiyo vipassanāyānikassa (vasena vutto).*"

In view of the statement "*vuttappakāraṃ samathaṃ anuppādetvāva*" mentioned relating to this method, it is clearly evident that *vipassanā* is initially made to take place without developing the two kinds of *upacāra* and *appanā samādhi* beforehand. The usage of the significant words "*aniccādīhi vipassati*" also indicates that contemplation is made by way of noting the characteristics of *anicca* and so on, after first causing to achieve the two kinds of knowledges- *Nāmarūpapariccheda-ñāṇa* and

*Paccayapariggaha-ñāṇa* which are not significant. By the use of the words - "*Tassa vipassanā pāripūriyā--cittassa ekaggatā*", it is clearly evident that *samādhi* has been achieved when *vipassanā* becomes fully strengthened. The Tika makes a mention that it is *Vuṭṭhānagāmini Vipassanā* for being fully accomplished with *Vipassanā* and that it is *Maga-Samādhi* by virtue of *Samādhi*. Although it is stated as such, *Ariguttara Aṭṭhakathā* which runs as "*Vipassanaṃ pubbaṅgamaṃ purecārikaṃ katvā samathaṃ bhāveti, pakatiyā vipassanālābhī vipassanāya thatvā samādhiṃ uppādetī-ti attho*" have simply said that "samādhi has been made to arise based upon *Vipassanā*. " It is not intended to refer to *Magga-samādhi*. Moreover, it has been expounded in that very *Aṭṭhakathā* that "initially *lokuttara-magga* arises in a person who has caused to develop the said *samādhi*."

With reference to the manner of this exposition, if it is assumed that *Magga* has arisen in a person who causes to develop *Magga-Samādhi*, it would probably be like an old proverb: "if gold is heated by a blow-pipe by means of alchemy, it will be only turned into gold." It is because *Magga-Samādhi* being one of the *Maggaṅgas*, it is nothing but *Magga*. Furthermore, in the method of *Samathapubbaṅgamaṃ*, just as both the precursor *samatha* and the follower *vipassanā* are *lokiya dhamma* (mundane phenomena), both the forerunner *Vipassanā* and the *Samatha* which follows thereafter should be also *lokiyadhamma* in respect of this *Vipassanāpubbaṅgama* method. For these reasons, it is proper and feasible to take the meaning of "*Khaṇikasamādhi* which goes in conjunction with *Vipassanā*" from the viewpoint of *Samatha*. The vigorous and fully accomplished *Vipassanā* which is accompanied with the said *Samādhi* is also classified into three different kinds, viz.,

the best kind (superior), the medial class (mediocre), and the inferior type. The manner of classification is:-

## **SUPERIOR KIND OF VIPASSANĀ AND SAMĀDHI**

*Vipassanā* knowledge "shall be noted as having been fully accomplished with vigour from the time of achieving *Bhaṅga-Ñāṇa*." From that time onwards, *khaṇika-samādhi* of the superior quality has arisen. This statement falls in line with *Paṭisambhidāmagga*, and *Visuddhimagga*, etc., which indicate " *Vayalakkhaṇūpaṭṭhānekatta* "and *Bhaṅga-Ñāṇa* ". It will become clear at the end of this Chapter and in the matter of *Bhaṅga-Ñāṇa*.

### **Mediocre vipassanā and samādhi**

It shall be noted that mediocre *Vipassanā* will be accomplished beginning from the time of achieving *Udayabbaya-Ñāṇa*. From then onwards, the mediocre form of *khaṇika-samādhi* occurs. This statement is in accord with *Visuddhimagga* which says "*Udayabbaya-Ñāṇa* is the first *Taruṇavipassanā* and the person who is accomplished with this knowledge is *Āradha-vipassaka*." This is also in conformity with the Pali Canon "*Udayabbayanupassī*, etc., "which say that this knowledge is "*Padhāniyaṅga* (factors of striving) endowed with the faculty of practising meditation leading to the attainment of *Magga-Phala*." The reason being that it is to be known from various *Pāḷi* Texts and *Aṭṭhakathā* that this *Udayabbaya-Ñāṇa* is described as: "the First *Vipassanā* among the fully accomplished *Vipassanās*."

## **Inferior vipassanā and samādhi**

It should be noted that *Vipassanā* has been fully accomplished from the time of achieving the *Nāmarupapariccheda-Ñāṇa* firmly in respect of the inferior type. From the time onwards the inferior form of *Khaṇika-samādhi* will take place. By virtue of that *Samādhi*, no hindrances- *Nīvaraṇas* - will arise in the course of contemplation and noting. The contemplative mind which notes is cleansed of *Nīvaraṇās*. Hence, *Nāmarūpapariccheda-ñāṇa*, etc., which realize the natural characteristics of *rūpa-nāma*, can occur. Because of the cleansing of and purification from *Nīvaraṇas*, this *Khaṇikasamādhi* which resembles *Upacāra-samādhi* will invariably take place from that time onwards. If it does not so happen, even the true nature of *nāma-rūpa* cannot possibly be known. Persons who are meditating at the present time will also gain such kind of *samādhi* commencing from the said moment. This kind of *khaṇikasamādhi* in itself is known as "*Citta-visuddhi*", which lends support to the realization of *Nāmarūpapariccheda-Ñāṇa*, etc.

Moreover, the statement relating to this inferior type of *samādhi* is in conformity with *Paṭisambhidā-Magga Pāḷi* which says: "*Yo tattha a-vikkhepaṭṭho, ayaṃ adhicittasikkhā.*" When combined with the expression *Ñāṇena avijjāya pahānaṃ sīlaṃ* and so on, this *Pāḷi* Statement may be interpreted as below:

*Tattha* - In *Vipassanā cittuppāda* which is accompanied with these *nāma-rūpa-pariccheda-ñāṇa* and *paccayapariggaha-ñāṇa*, *yo avikkhepaṭṭho* - the nature of tranquillity or calmness *atthi*-is significant. This nature of non-distraction (calmness) is known as "*Adhicitta sekkha*".

The reason for naming *Nāmarūpapariccheda* and *Paccayapariggaha ñāṇas* as 'Vipassanā' is:

*Yaṃ nāmarūpa paricchedādīsū vipassanā-ñāṇesu paṭipakkhabhāvato "dīpālokeneva tamassa" tena tena vipassanāñāṇena tassa tassa anathassa pahānaṃ. Seyyathidaṃ, nāma-rūpa vavatthānena sakkāyaditṭhiyā, paccayapariggahena ahetu visamahetu ditṭhīnaṃ, (pa) gotrabhunā saṅkhāranimittaggāhassa pahānaṃ. Etaṃ tadaṅgappahānaṃ nāma.* These have reference to *Aṭṭhasālinī* (386), *Paṇṇāsa* (ṭha I-24), *saṃyutta Aṭṭhakathā* (II-233) etc.

From the time this *khaṇika-samādhi* becomes keen and strong, though the sense objects of *rūpa-nāma* that should be contemplated and noted are changing afresh, the manner of penetration and calmness of the contemplating and noting mind is continuous. Just as the mind that first contemplates and notes is penetrating and tranquil, the second and third contemplating and noting mind are also penetrating and tranquil. At that moment, it might also remain like in absorption (*Samatha-Jhānas*). In particular, the object of *Samatha-Jhāna* is single and remaining fixed. No perception has arisen even as mere *nāma* and *rūpa*, nor as being transient in nature incessantly arising and dissolving. The object of *Vipassanā-samādhi* is however constantly changing in a state of flux and that is occurring afresh at every moment. It is perceived and cognized as mere phenomena of *nāma-rūpa*. When insight knowledge becomes mature, the arising and dissolution of *nāma-rūpa* are clearly obvious. This is the only difference. The manner of penetration and calmness is nevertheless the same. Hence, it has been stated in *Mahāṭikā* as follows:

*Khaṇikacittekaggatāti khaṇamattaṭṭhitiko samādhi, sopi hi ārammaṇe nirantaram ekākārena pavattamāno paṭipakkhena anabhibhūto appito viya cittaṃ niccalaṃ ṭhapeti.*

*(Mahāṭikā I-342)*

"*Khaṇika cittekaggatāti, khaṇikacittekaggatā*" means: *khaṇamattaṭṭhitito*, i.e. it is the concentration- *samādhi* which arises and remains for the brief moment of the occurrence of *Vipassanā* consciousness. *Hi saccaṃ* - it is indeed true. *Sopi*-this *Vipassanā khaṇika samādhi, ekākārena*- also with its single characteristic of calmness, *ārammaṇe*- in the object or the matter and mind which ought to be contemplated and noted, *Pavattamāno*-when occurred, *nirantaram*-continually without any break, *paṭipakkhena anabhibhūto*-not being subjected to harmful by opposing hindrances (*nīvaraṇas*), *cittaṃ*-*Vipassanā* mind *ṭhapeti*-can be developed and maintained, *niccalaṃ*- permanently without any flitting or agitation, *appitoviya*- just like *Jhāna-samādhi* which is absorbed in the *object*, or rather, like *Appanāsamādhi*.

This *ṭikā* goes to support the *Aṭṭhakathā* in which exposition has been made that "The *Vipassanā*-consciousness can be maintained firmly with stability by means of *Khaṇika-samādhi*", as stated in the *Ānāpāna Kathā* using the expression *samādahaṃ cittaṃ*. It conveys the meaning: "It is not that only *Upacāra, Appanā samādhi* are capable of stabilizing the mind but that the mind can also be made tranquil, or stabilised by *Vipassanā-khaṇika samādhi*." If a question arises as to how much strength is required to firmly maintain the mind, the answer would be "*Ārammaṇe nirantaram ekākārena pavattamāno*." When the concentration reaches the same level as *Upacārasamādhi*, hindrances (*Nīvaraṇas*), will not arise in



between the process of contemplation and noting. Only contemplation and noting will continually take place without a break. It means to say that during the said period, it could be firmly maintained. Furthermore, it goes to indicate by the statement- "*paṭipakkhena anabhibhūto appitoviya*" that *khaṇikasamādhī* which is accompanied with *Udayabbaya-ñāṇa* and *Bhaṅga-ñāṇa* having become keener has the strength just like *Appanā-samādhī*. It means this kind of *Samādhī* being capable of deterring the harmful hindrances, can keep the mind stable and firm like *appanā samādhī*. These are the distinguishing features of the three kinds of *Vipassanā-Samādhī*.

With regard to the grammatical expression of "*Vosagga*" in the word '*Vosaggā-rammanato*' its meaning can be taken in both ways as *pariccāga* and *pakkhandana*, just as the phrase which runs as "*vosagga-pariṇāmiṃ*". In the two meanings just stated, if the intention conveyed has reference to *pariccāgattha* (the meaning as *pariccāga*), it is to be spoken as '*ārammaṇānaṃ vosaggo pariccāgo*.' Also according to *Arammaṇa*, it should be taken as an external sense object. In the matter of *Vipassanā*, all consciousness arising from reflective thoughts and imaginations which occur without contemplating and noting, is called external "*Bahiddha*" objects as has been stated in *Satipaṭṭhāna Saṃyutta Pāḷi*, etc. Wherein it says: "*Bahiddha va cittaṃ vikkhipati*." It means to say that it is the object falling outside the scope of *Vipassanā* object. If it refers to '*pakkhandanattha* (the meaning as *pakkhandana*)', it should be interpreted or regarded as '*Ārammaṇe vosaggo pakkhandanaṃ*.' According to *Ārammaṇa* also, it should be taken as sense object (*Gocarajjhatta*). All sensations of *rūpa-nāma* are called object arising from the "internal" "*Ijjhatta*" or oneself similar to what is stated in

Satipaṭṭhāna Saṃyutta Pāḷi as "Ajjhattaṃ satimā sukhumasmiṃ." It means to say that it is object which constitutes the internal source *Vipassanā*-object. It is also called "*Gocarajjhatta*".

In this regard, the only difference in respect of both the two shades of meaning lies in the grammatical sense. However, they convey the same meaning. The similarity may be explained thus. It would fully imbibe the meaning of "abandoning the external objects", and that means "if there is no arising of reflective thoughts, imagination and planning without contemplating and noting, it rushes into the internal objects (*Gocarajjhatta*), i.e. contemplating and noting is being done continually without any interval on the objects which ought to be contemplated and noted. Moreover, if it is stated as "rushing into *Ajjhatta* or internal objects, nay, if contemplation and noting is made continuously, it would embrace the meaning of "abandoning the *bahiddha* or external objects, nay, an absence of reflective thoughts, imagination and planning without contemplating and noting." Hence, the meaning conveys the same sense.

### **Essential thing to note**

A person meditates using *Vipassanā* as a vehicle, starts developing *Vipassanā* only without absolutely resorting to and permitting *Upacāra-samādhi* and *Appanā-samādhi* to occur. To such a person, the knowledge of *Vipassanā* occurs first and foremost, free from or rather, without the arising of *upacāra*, and *uppanā Samādhi*. The fundamental intention is: "This meaning which goes to say that *samādhi* occurs only when *Vipassanā* is fully accomplished "has been extracted from *Aṭṭhakathā* wherein mention is made of the method of *Vipassanāpubbaṅgamaṃ* so that it could be firmly noted and remembered.

This *Atṭhakathā* which indicates the two kinds of the practice of *Bhāvanā* is the statement drawn from the Pāḷi Texts. Only a few interpolations have been made therein to make it obvious. Generally, since it is exactly on all fours with what is contained in the Pāḷi Text, it can be said that "It is a reproduction from the Pāḷi Text." Hence, the said statement of *Aṭṭhakathā* is undoubtedly non-questionable without requiring further questioning as "Would it be in conformity with the Pāḷi Text?" Reference may be made to *Catukkaṅguttara Patipadā Vagga* and *Paṭisambhidāmagga Yuganaddha Kathā*, if desired. For easy comprehension, a phrase from *Paṭisambhidāmagga* will be extracted and quoted hereunder.

" *Rūpaṃ aniccatō anupassanaṭṭhena vipassanā, rūpaṃ dukkhato, anattato anupassanaṭṭhena vipassanā. Tattha jātānaṃ dhammānaṃ ca vosaggā-rammaṇatā cittassa ekaggatā, avikkheposamādhī. Iti paṭhamam vipassanā, pacchā samatho, tena vuccati vipassanāpubbaṅgamaṃ samatham bhāvetī-ti. "* (*Paṭisaṃ* - 287)

In Plain language, the gist of the above *Pāḷi* is: Because of the contemplative nature of the mind that contemplates *rūpa*-materiality as being impermanent (*anicca*), it is known as *Vipassanā*. And because of the contemplative nature of the mind that contemplates on *rūpa* as suffering (*dukkha*) and as being Non-self and uncontrollable (*anatta*), it is known as *Vipassanā*. Furthermore, it is not merely just "*Vipassanā*". During the brief moment of *Vipassanā* contemplation, or rather, while that *Vipassanā* consciousness is arising, those consciousness and the mental concomitants bringing forth one-pointedness of the *Vipassanā* Mind with one single object

along with the state of relinquished external object or the state of taken interval object, without any distraction, is known as *Samādhi* (concentration). [It conveys the same meaning as in "Iti, etc.", which may be glanced back.]

In accordance with *Mūlapaṇṇāsa ṭīkā* which runs as:

Tattha jātānanti tasmim ariyamaggakkhaṇe jātānaṃ  
sammādiṭṭhiādīnaṃ dhammānaṃ, niddharaṇe cetam  
sānivacanaṃ. Vosaggāramma-ṇatāti vosaggassa  
ārammaṇatāya.Pa.... Nibbānassa ārammaṇakaranenāti  
attho.Cittassa ekaggatāti iminā maggasamādhiṃ āha --

the meaning of "Tattha, etc." is : *Tattha*, at the moment of that *ariyamagga*, in the Dhamma such as *sammādiṭṭhi*, etc., constituting *jātānaṃ- dhammānaṃ, vosaggārammanatā* - the state of relinquishing other objects, i.e. having *Nibbāna* as the only object, *cittassa ekaggatā* - having only one single object of the *Magga* consciousness, *avikkhepo* - without distraction is called "*Samādhi*" concentration. (The remainder is the same)

There are four kinds of *bhāvanā* method together with *Yuganaddha* and *dhammuddhacca pahāna* methods in the Pāli Texts. However, the reason for mentioning in an abbreviated form of the two kinds of method shown in *Aṭṭhakathā* is probably because in the two kinds of method shown in this *Aṭṭhakathā* the remaining two methods also can be included therein. The manner of inclusion is --

## **Yuganaddha (Coupling method)**

A yogī who has attained *Jhāna* after absorbing himself in the First *Jhāna*, contemplates *Vipassanā* on *Jhāna*. Again, after entering the Second *Jhāna*, he contemplates *Vipassanā* on that *jhāna*. In this manner, the method of meditation (*bhāvanā*) which is to be developed by absorbing in the *Jhāna* one each at a time by contemplating *Vipassanā* along with *Samatha* and *Vipassanā* combined in paired until *Magga* is achieved, is known as *Yuganaddha Bhāvanā* Method. As this method involves contemplation of *Vipassanā* by placing *Samatha* in the forefront, it is embraced in the method of *Samathapubbaṅgama*.

## **Dhammuddhaccapahāna**

### **Elimination of distraction of dhamma method**

At the initial stage when the knowledge of realisation of arising and dissolution (*Udayabbaya ñāṇa*) occurs either to a *Samathayānika* or a *Vipassanayānika*, *Obhāsa* (radiant light), *Ñāṇa* (knowledge), *Pīti* (rapture), *Passaddhi* (tranquillity) etc., the constituents of *Vipassanupakkilesa*, appear. When it so happens, one is likely to be bear in mind and a reflection occurs to him assuming *Obhāsa* - radiance, etc., as either a ' Special *Dhamma* ' or that ' Special awakening of *Dhamma* ' has been achieved, and that because of this achievement, it has so happened. This reflection being a distraction connected with *Dhamma*, is known as *Dhammuddhacca* (restlessness concerning the *Dhamma*). The usual phenomena of *rūpa-nāma* will not be clearly reflected in the mind of a person in whom *dhammuddhacca* is arising. The process of contemplating and noting is also likely to be held up without making

progress. It might even be retarded and destroyed. Hence, this *dhammuddhacca* should be eliminated. Contemplation and noting should be seriously carried on without giving attention to *Obhāsa* (radiance), etc. If contemplating and noting is done as stated, *dhammuddhacca* will automatically be cleared away. It would have been already eliminated. At that time, the usual phenomena of *rūpanāma* is perceived with the mind's eye and reflected clearly. Then the act of contemplating and noting will stay put on the object of *rūpanāma* called *Gocarajjhatta* (internal object). From that time onwards, the insight knowledge of *Vipassanā* will make progressive strides and then reach the stage of *Magga-Ñāṇa*. The said method rejecting *Dhammuddhicca* to achieve *Magga* is called "*Dhammuddhacca pañāṇa* Method." This method being relevant to or concerned with *Samathayānika* and *Vipassanāyānika* is included or involved in both the two kinds of method, namely, *Samatha pubbaṅgama* and *Vipassanāpubbaṅgama*. As such, it would appear that in this *Aṭṭhakathā* only the two kinds of *Bhāvanā* method (Method of meditation) are mentioned.

In order to gain purity of mind (*Cittavisuddhi*), *Vipassanāyānika* person should not develop *samatha* initially, or rather, commencing from *Samatha*; this very *Khaṇikasamādhī* which occurs when *Vipassanā* becomes strengthened would bring purity of mind (*cittavisuddhi*) to such a person." This meaning is quite obvious from what has been stated in the *Pāli* Text, *Aṭṭhakathā* and *Tikās*. This Text of *Dhamma* is the Text written laying emphasis on how such a *Vipassanāyānika* contemplates and notes. Hence, in respect of the method of developing for achieving *Cittavisuddhi*, there is no need to mention separately in this Text of *Dhamma*. However, since benefits would be derived by a person who has been asked to

develop this *khaṇikasamādhī* if he is aware of the eight kinds of *Niyyāna*, eight kinds of *Niyyānāvaraṇa*, six dangers of *Samādhī*, six kinds of remedy to escape from these dangers and as to how *Vipassanā* consciousness would remain fixedly on one object of sensation that *niyyāna*, etc., will be extracted and mentioned from *Paṭisambhidāmagga Ānāpānakathā* (162-3)

## THE FIRST NIYYĀNA AND ĀVARAṆA

*Nekkhammaṃ ariyānaṃ niyyānaṃ, tena ca nekkhammena ariya niyyanti. Kāmacchando niyyānāvaraṇaṃ, tena ca kamicchadena nivutattā nekkhammaṃ ariyā niyyānaṃ nappajānāti-ti kāmacchando niyyānāvaraṇaṃ.*

The above Pāli passage conveys the meaning that the merits of *Vipassanā* cause the *Ariyās* (noble one) to gain liberation. The reason for naming as "*Niyyāna* (release) or" is by virtue of the merits derived from that *vipassanā*, *ariyās* have escaped from the misery of *samsāra*. Sensual desires are the hindrance and obstruction to liberation. "*Niyyānāvaraṇa*" is so called because as the sensual desires would obstruct and deter, the virtues of *vipassanā* which cause to bring about liberation of the *ariyas*, will not be clearly known and understood. For this reason, sensual desire is deemed to be an obstruction and obstacle to liberation from the miseries of *Samsāra*.

*Pabajjā pathamaṃ jhānaṃ,  
Nibbānañca vipassanā.*

*sabbepi kusalā dhammā,  
nekkhammanti pavuccare.*

(*Itivutta-ṭha*: 331)

In accordance with the above Pāli verse (*gāthā*), Ordination (as a monk), First *Jhāna*, *Nibbāna*, *Vipassanā* and all other wholesome actions are called *Nekkhamma*, as may be appropriate. In the *Mahā Ṭīkā*, wholesome actions derived fundamentally without greed (*alobha*) are explained as *Nekkhamma*. This exposition is given as proper and appropriate according to the situation. In this regard, since it concerns *Vipassanā-samādhī*, the meaning is tendered referring only to the virtues of *Vipassanā* as *Nekkhamma*. In all future *Niyyānas* also, reference will be made similarly to *Vipassanā*, *samādhī* and others that may be relevant.

Of one fails to contemplate and note the arising phenomena of *rūpa-nāma* at every moment of their occurrence at the six senses doors (*dvāras*), the true nature of *rūpa-nāma*, cause and effect and their characteristics will not be discerned. For not realizing as stated, longing desires for and pleasurable attachment to those objects which are not to be discerned and similar sense objects, will take place. If contemplation and noting is carried on at every time of the occurrence of the phenomena of *rūpa-nāma*, the true nature of *rūpa-nāma* will be perceived. Their cause and effect will also be truly known. The characteristics namely *anicca*, *dukkha* and *anatta* will also be discerned. Because of this realization, pleasurable attachment to and longing desires for those objects which are to be discerned as well as other similar sense objects will be got rid of. And being able to prevent this pleasurable attachment from arising and to get rid of those desires, the merits or virtues of *Vipassanā* are known as



*Nekkhamma*. All (*Ariyās*) noble ones have been liberated from the miseries of life through this practice of *Vipassanā*. It means to say that *Ariyās* "have escaped from the sufferings of *Samṣāra* after realization of *Nibbāna* through *Magga-Ñāṇa* by way of developing *vipassanā* insight knowledge in stages." For this achievement in being able to escape from the sufferings, the virtues of *Vipassanā* are known as *Niyyāna* of the *Ariyās*. In other words, "It is a Dhamma which brings liberation from the suffering of *Samṣāra* to *Ariyās*, the noble one."

*Kāmmacchanda* - (sensual desires) being capable of preventing and obstructing the said *Vipassanā* is known as "*Niyyānāvaraṇa*." The manner of causing prevention and obstruction may be explained thus : In this life existence, every person has an innumerable number of worldly affairs to be performed, such as, personal matters, other people's business, domestic duties concerning husband, wife, children, relatives, friends, pupils, servants, laities, teachers and so on. *Kāmmacchanda* has paved the way, or rather, opened the avenues with a desire to gain happiness. One is preoccupied with the work of planning putting an all out effort in connection with such worldly or mundane affairs, one is to find and search for what is not yet available and achieved. What has been owned possessed and obtained is to be kept intact and managed properly? Hence, there is no rest or respite without any leisure. No thought has ever arisen to endeavour to practise *Vipassanā* meditation. At times, though one may think of doing meditational practice, no effort, in fact, could be made to resort to the actual practice of meditation. In the least, one is likely to enjoy pleasurable conditions of life deep in his own thought and imaginations letting his mind run freely. One is likely to take delight

in being able to talk freely, move about and lead a life, as he might wish to. Because of these pleasurable conditions, if thought arises to meditate, one becomes anxious of sacrificing his own physical comfort and mental happiness in which he is presently indulging. Hence, his failure to practise meditation. For failing to meditate, no insight knowledge can be gained by him. Such being the case, one cannot personally know and realize " what *Vipassanā* means and WHAT KIND OF *DHAMMA* it is", with his own personal knowledge and experience. Every person who fails to achieve *Niyyāna dhamma* i.e. *Vipassanā*, cannot possibly escape from the miseries and sufferings of *Samsāra*, the rounds of birth and death.

Probing into the main reason in being unable to gain emancipation, it will be clearly found that "the cause is '*Kāmacchanda*' - desire for happiness and delight in sensual pleasures." As such, it can be clearly known that it is but *Kāmacchanda* which prevents, obstructs and deters one from achieving *Vipassanā-ñāṇa* and getting rid of the worldly sufferings and miseries. There are also cases because of which *Vipassanā Meditation* cannot be practiced due to *Kāmacchanda* wishing to be happy and prosperous in the future rounds of existences.

This is the way it prevents and deters *Vipassanāniyyāna* from taking place. This *Kāmacchanda* may even prevent *Vipassanā* from arising in the course of contemplation and noting while meditating. It happens in this manner: "It might even invoke the desire for *kāmaguṇa* sensual pleasures - of a serious nature as had happened before taking up the practice of meditation. It may occur subtly in the course of meditation." How it takes place is: One may find delight in gaining momentum in the course of contemplating and noting. Repeated imaginery thoughts and reflection may take place

through delight. One may become eager to speak about his own progressive achievement in noting, wishing to intimate friends to practise meditation. He might also expect better achievement in the process of noting and to gain better knowledge of the Special Dhamma as well as to attain *magga-phala-Nibbāna*.

In this regard, some may say that "longing desire for *magga-phala-Nibbāna* is NOT craving (*taṇhā*) but merely desire or wish (*chanda*) to gain virtue ; *taṇhā* cannot put one's thoughts on supramundane phenomena (*lokuttara*). " In stating thus, it is to be considered, or rather, there is food for thought whether *putthujjana* - ordinary worldlings' wholesome desire is capable of dwelling the mind upon the real *Magga-Phala-Nibbāna* or not. " " In the mind of *putthujjana* only the consciousness arising at the stage of *Gotrabhū* (knowledge overcoming worldly lineage) which takes place just prior to the achievement of *Sotāpattimagga* can dwell upon the real *Nibbāna*. All the remaining consciousness are incapable of doing so. As it is stated in the Texts of *Dhamma* that the contemplative mind of ordinary worldlings can never dwell upon the real *Magga-Phala*, "any kind of desire or consciousness other than *Gotrabhū* cannot possibly also take the genuine *Nibbāna* as object. Hence, *Magga-Phala-Nibbāna* which is yearned for by the *Putthujjana* (ordinary worldlings) is not the real *Paramattha* (ultimate reality). It is to be called. *Paññatti* name or concept which is taken or known through hearsay or hypothetical idea such as, *nāma paññatti* (name concept) *ākāra paññatti* (mode-concept), and *Sanṭhāna Paññatti* (form-concept). Nevertheless, mere *Paññatti Magga-Phala-Nibbāna* can be taken as mental object and yearned for by craving (*Taṇhā*) just as will (*chanda*) for *kusala* can do likewise. For this reason, it has been preached in *Uparipaṇṇāsa Saḷāyatana Vibhaṅga Sutta* As:

"*Anuttaresu Vimokkhesu piham upaṭṭhāpeti*," i.e. it causes desire for the noble and incomparable *Arahatta Phala dhamma*. It has been expounded in the *Ṭīkā* of that Sutta as: "*Anussutiladdhaṃ pana parika-ppasiddhaṃ arahattaṃuddhissa patanaṃ ṭhapeti* ", i.e. it causes to arise the longing desire aiming at achieving *Arahatta-Phala* which has been heard of and completed by supposition. Moreover, in the *Sakkapaññā Sutta Ṭīkā*, exposition has been made as- "*Anussavuapaladdhe pana anuttaravimokkhe uddissa pihaṃ uppādentō tatthāpihaṃ upaṭṭhāpetitī vutto*, and that is, dwelling the mind on the genuine lokuttara dhamma though *Taṇhā* cannot arise, to let the "longing desire to occur with a view to gaining *Arahatta-Phala* through hearsay is said to cause a desire for them."

If at all these longing desires do not arise, only *Vipassanā*, insight will be continuously taking place at the very moment of contemplating. The appearance of longing desires would therefore be something like deterring as "we shall first arise, you - *Vipassanā* may just wait for the time being." To some persons, the moment such a longing desire occurs while *samādhi* and *paññā* become mature and strong, it could be possible that contemplating and noting will obviously lose its momentum or be destroyed. When such a thing happens it is likely that sorrow and disappointment will creep in. This describes how prevention and obstruction take place in the course of meditation.

Referring to this matter of the possibility of cause obstruction and prevention, it is stated that "because of the obstruction and prevention caused by *Kāmacchanda*, wholesome *vipassanā* which will bring about *Ariyas'* escape from the suffering, is not known." The expression "is not known" does not mean to convey the sense of lack of knowledge through *Sutamaya-ñāṇa*. It only means to say the lack

of knowledge due to the non-arising of it in one's continuum of consciousness or by way of *Bhāvanā*. Hence, for being capable of deterring *Vipassanā* which is the way to liberation of the *Ariyas*, *Kāmacchanda* is known as *Niyyānāvaraṇa*. It is also called *Nīvaraṇa*. Therefore, it has been preached in *Paṭisambhidā-magga* as: "*Kenatṭhena nīvaraṇā niyyānā varaṇatṭhena nīvaraṇā.*"

### **To note briefly**

Wholesome *Vipassanā* which is called *Nekkhamā* being the way leading to the emancipation of the *Ariyas* is to be construed as *Niyyāna*. One who is inclined to get liberated from the worldly sufferings of *Samsarā*, should develop and rely upon that *Vipassanā* which is the path leading to liberation.

Since *Kāmacchanda* - sensual desire for is likely to deter and stand in the way of gaining insight (*Vipassanā*), it is known as *Niyyānāvaraṇa*. This *Kāmacchanda* would be avoided. If it occurs, it should be rejected by contemplating and noting.

## **SECOND NIYYĀNA AND ĀVARAṆA**

*"Abyāpādo ariyānam niyyānam, tena ca abyāpādena ariyā niyyanti. Byāpādo niyyānāvaraṇaṃ, tena ca byāpādena nivutattā Abyāpādaṃ ariyānaṃ niyyānaṃ nappajānātīti byāpādo niyyānāvaraṇaṃ."*

*Abyāpādo* - not being disappointed and not being angry is *ariyānam niyyānaṃ*, the way of *Ariyās*, Noble Ones, to get emancipated.

*Byāpado* - getting disappointed and angry is *niyyānāvaraṇaṃ* an abstraction and hindrance to *niyyāna*, the path leading to emancipation (The meaning of the remainder may be rendered relying on the method employed in the First *Niyyāna*).

*Adosa* - the mind that is free from disappointment occurring along with *Vipassanā* consciousness which contemplates and notes is called *Abyāpada*. *Ariyās* have attained *Nibbāna* and have been liberated from the sufferings of *Samāsāra* by contemplating and noting without disappointment irrespective of whether disagreeable sense-objects are faced with, or whether unbearable sensations (*vedanā*) have occurred, or whether contemplating and noting is defective. That is the reason why such non-disappointment is known as *Niyyāna*, the path trodden by *Ariyās* leading to emancipation. Hence, this *Niyyāna* - non-disappointment feeling in contemplating and noting, should be relied upon and developed.

Anger and disappointment in respect of a person, or a sense-object, or defect in contemplating and noting is called "*Byāpāda*". If this *Byāpāda* takes place, the Dhamma contemplated and noted without disappointment which will bring about ultimate liberation from worldly sufferings and miseries, cannot be known, performed and achieved. Hence, disappointment and anger are to be called '*Niyyānāvaraṇa*', that which is likely to cause an obstacle to liberation. It should be avoided. If *Byāpāda*, such as, anger that arises against a person, quarrelling, imagining as meeting a person and arguing with him, getting angry with the arising bad and disagreeable or unpleasant sensations (*dukkha-vedanā*) feeling angry with the object of sight, or the sound, etc. that is seen or heard, and feeling of disappointment for being defective in noting, if taken place, should be noted and eliminated. After noting them, the mind

should be firmly concentrated on the meditation object which is usually noted. If *byāpada* cannot be dispelled by noting as such one or two times, noting should be done repeatedly at every moment of the arising of them. Eventually, feeling of disappointment will completely disappear.

### THIRD NIYYĀNA AND ĀVARAṆA

**Alokasaññā ariyānam niyyānam, yāya ca ālokasaññā ariyā niyyanti. Thinamiddham niyyānāvaranam, tena ca thinamiddhena nivuttattā ālokasaññam ariyānam niyyānam nappajānātīti thinamiddham niyyānāvaranam.**

The gist of the above Pāli passage is: Noting with concentrated attention on the light is the path that leads to emancipation of the Ariyās. Sloth and Torpor is an obstacle and hindrance to emancipation. (The remaining phrase may be interpreted based on the same method).

Reflecting with concentrated attention of the mind on sunlight, moonlight, star light, and the radiant light produced by **bhāvanā** (meditation) is known as "**Ālokasaññā**". The said light and illumination if reflected upon by the mind will dispel **Thinamiddha** - sloth and torpor which is the cause of sleepiness and indolence. When the mind is idle and drowsy causing one to become sleepy or dozing, **Vipassanā** should be developed after dispelling sloth and torpor by **Ālokasaññā** - the perception of the radiant light. Since by so developing, liberation from the sufferings of **Samsāra** can be gained through realisation of **Nibbāna**, **Ālokasaññā** is known as

"**Niyyāna**", the Path of Ariyas leading to emancipation. Furthermore, in the matter of **Vipassanā**, attentiveness and noting done after **rūpa** and **nāma** have been contemplated to be clearly perceived with the mind's eye, it can be said as "**Ālokasaññā**". When noting can be done distinctly with all clearness, dozing, indolence, sluggishness, and idleness will all be cleared away. Even all throughout day and night, the mind is likely to become always clear without sleepiness and getting dull. Even when going to bed after abandoning contemplation and noting he may find himself automatically contemplating and noting and become aware of the phenomena of **rūpa** and **nāma**. Hence, with this **Ālokasannā** which is capable of obviously causing attentiveness in the mind, all phenomena of **rūpa-nāma**, **thinamiddha** will be removed and then, final liberation from miseries will be achieved by developing **Vipassanā-Magga-Ñāṇa** stage by stage. As such, contemplating and noting with clear mind is also to be regarded as '**Niyyāna**', the road to emancipation trodden by Ariyas.

Sloth and torpor which is the cause of sleepiness and dozing, is also called **Thinamiddha**. Mere laziness and torpor to contemplate and note without being sleepy is also known as **Thinamiddha**. This **Thinamiddha** being likely to deter **Ālokasaññā** is called **Niyyānāvarana**. When it occurs, it must be contemplated and noted vividly, and then rejected.

## **FOURTH NIYYĀNA AND ĀVARANA**

**Āvikkhepo ariyānaṃ niyyānaṃ, tena ca avikkhepena ariyā niyyanti. Uddhiccaṃ niyyānāvaranaṃ, tena ca uddhaccena nivuttattā**



**avikkhepaṃ ariyānaṃ niyyānaṃ nappajānātīti  
uddhiccaṃ niyyanāvarenaṃ.**

The above passage conveys the meaning that the mind which is not flitting and distracted is the path taken by Ariyās, Noble Ones, towards liberation. Restlessness is an obstruction blocking the way to liberation. (The remaining clause may be interpreted according to the same method of explanation.)

**Khaṇikasamādhī** - momentary concentration on **nāma-rūpa** which is being contemplated and noted is known as **avikkhepa**, calmness. This means to say "it is the non-distracting phenomenon with the quality of stability as opposed to distraction or scattering." When this concentration (**samādhī**) becomes strong, it would appear as if it repeatedly enters into the meditation object that is noted at every moment. It would seem as if the noting mind and the object suddenly go in conjunction. For instance, it is something like heavy bags of rice which if dropped on to the ground, would lie and remain still at the places where they were dropped, or, like sharp-pointed spears if planted in a soft ground get stuck up at the spots where they pierced into the earth, or, like some sticky substance when thrown against the wall, become stuck where it hits. Likewise, though the objects of **rūpa-nāma** may change in a variety of ways, the mind will become fixedly remain calm and stable on the object that is noted every time, by virtue of **Khaṇikasamādhī**. All Ariyās have escaped and are liberated from the sufferings of **Samsāra** after causing to gain **Vipassanā-Magga-Phala** through that **Khaṇika-samādhī**. Hence, this **Khaṇika-samādhī** which (momentary concentration) penetrates and is fixed on an object free from distraction at every moment of noting is called "**Niyyāna**", the

way to emancipation followed by the Ariyās. This **samādhi** should be relied upon and developed.

While concentrating on the sense object, the mind that flits and away as if it is going to leave from that object is known as '**UDDHACCA**' (**restlessness**). It means "the nature of the mind that flits from the sense-object where it rests only for a moment." Because of this **Uddhacca**, the mind fails to concentrate firmly on the object and moves out quickly from the sensation. If **Uddhacca** is weak, it flits at a slow pace. Stronger **Uddhacca** will cause to accelerate the wavering of the mind. It is also likely to wander and stray in the matter of contemplating and noting. The way it flits is that it might wander reflecting on what is being noted, recollected or not. On reflecting whether it is functioning in regular order or in sequence, it might flit; and then it might go astray by reflecting whether the sense object is dim or clearly perceived. It also wanders by becoming often anxious as to how noting should be properly done. At the moment of imagining with such a fleeting mind, no **Vipassanā-Samādhi** can possibly occur. **Samādhi** that has been gained will even become weak losing the power of concentration and tranquillity on account of the rambling thoughts. Such being the case, the wandering **Uddhacca** may be called "**Niyyācāvaraṇa**", which is capable of deterring the cause to get emancipated from **Niyyāna**. This fleeting mind if and when occurred, should be rejected by contemplating and noting. At the same time, the mind should be reverted back to the usual meditation object that is noted.

## FIFTH NIYYĀNA AND ĀVARANA

**Dhammavavatthānaṃ ariyānaṃ niyyānaṃ,  
tena ca dhammavavatthānena ariyā niyyanti.  
vicikicchā niyyānāvaranaṃ,  
taya ca vicikicchāya nivutattā dhammavava-  
tthānaṃ ariyānaṃ niyyānaṃ nappajānātīti  
vicikicchā niyyānāvaranaṃ.**

The knowledge of **dhammavavutthānaṃ** which can determine distinguishingly **kusala** and **akusala** dhammas is the cause leading to emancipation of the Ariyās. Sceptical doubt (vicikicchā) whether it is **kusala** or not, etc. has the deterrent effect on the attainment of liberation - **niyyāna**. (The remaining phrase may be translated applying the same method.)

The above goes to say that the knowledge which can determine what is the faultless **kusala** Dhamma and what is the faulty-**akusala** dhamma, is known as "**Dhammavavatthāna**". All Ariyās after truly realizing the Dhamma and then after eliminating all **akusala** whatsoever and by developing all **kusala**, have been liberated from **Vatta-dukkha** - worldly miseries, through attainment of **Nibbāna**. Hence, the knowledge that can determine the distinguishing features of **kusala** and **akusala** is called **Niyyāna**, the medium through which Ariyās have become emancipated. This factor, sceptical doubt, for being capable of deterring the said knowledge is known as "**Niyyānāvaraṇa**". A person who is not free from doubt will not be liberated from the miseries of Saṃsāra for not being able to cause rejection of **akusala** nor to develop **kusala**.

However, in the matter of **Vipassanā**, the fundamental point is the knowledge that is capable of determining distinguishingly what is **kusala** or not which lends support to gain **Vipassanā**, and the knowledge that is capable of deciding the distinction between what is **vipassanā-kusala** and what is not. Therefore, with regard to Vipassanā, it should be borne in mind that only these two kinds of knowledges are **Niyyāna-dhamma**. Clear elucidation will be given to be able to determine and distinguish the real **Vipassanā** from imaginary **Vipassanā** in Chapters

(III) and (IV). Putting it in a nutshell, contemplating and noting within a brief moment of the arising of the phenomena of rūpa-nāma every time they occur at present moment, is known as "**Vipassanā**", which is evidently perceived by the senses. When **paccakha-nāma (the knowledge that knows evidently)**, the knowledge so perceived becomes mature, what cannot be known at the moment, i.e. the past, future and all exterior aspects of the phenomena will have been contemplated and determined by inference (**anumāna**). These two kinds of **Vipassanā**, namely **Paccakha** and **anumāna** only are to be called "wholesome **Vipassanā**". All other imaginary thoughts of various kinds should be distinguishingly known or regarded as **Non-vipassanā**. Equipped with this knowledge, Ariyās have diligently practised for the development of the real **Vipassanā** and have gained emancipation from the miseries and sufferings of **Samsāra** through the attainment of **Nibbānā**. Moreover, **Sīla**, **Dhutaṅga**-ascetic practices, **Samatha** and proper attention, and the knowledge which can determine "**as wholesome action** or acts of virtue that is likely to bring about beneficial result" to vipassanā are the **Niyyāna** of the Ariyās. Hence,

these two Kinds of **Niyyāna** should be inculcated by learning, hearing and questioning.

"**Vicikicchā**" means doubt or uncertainty that arises as to whether **vipassanā-kusalā** can be derived or not, etc. by merely contemplating and noting **rūpa-nāma** at every moment of their phenomenal arising. This **vicikiccha** is really a horrible factor. If it arises in one's mind, it may not be known as **Vicikicchā**. It might appear as if it is the knowledge or wisdom that investigates and reflects with all fairness and impartiality from both aspects. This "doubt" is mere deception or beguilement impersonating as "knowledge". It has therefore been preached in the *Netti Aṭṭhakathā* Exposition of *Yuttihāra* (90) as "**Ubhayapakkhasantīrana-mukhena vicikicchā vañceti**" it is for men of wisdom to exercise care and attention, or rather, to be on guard.

**Ubhaya pakkha santirana mukhena** - by reflecting from both angles evenly putting it in the forefront, **vicikicchā**- doubt is likely to cheat, or rather, deceive, i.e. (**Vañceti**).

This doubt is not likely to happen in profusion to a person lacking in knowledge. He is able to practise meditation in a correct manner as instructed, for his confidence in and reliance upon the spiritual teacher. However, without due guidance of the meditation teacher, he will go off the track, nay, cannot possibly practise meditation on the right lines. A person who is well-learned and knowledgeable may probably be able to practise even without the guidance of the meditation teacher, if he gets the right method. Nevertheless, like a person who has had no experience in travelling, a person who has no meditation teacher may not make a good headway in his objective for not being free from doubt; and may not reach his target with his obsession, wavering thoughts and

uncertainty for having heard of or remembered various kinds of meditation methods. Such being the case, it has been preached in Vammika Sutta that this **Vicikicchā** "very much resembles a junction where two roads interest." This similarity may be explained in this way. A traveller who carries with him valuable property, when reaches a road junction stops for a while for being unable to come to an immediate decision as to which route he will have to take. While vacillating thus, those dacoits and robbers who are following after him overtook him and then killed him after robbing him of his property. In the example now cited, just as the traveller is tarrying and wavering at the road junction, a person who practises **Vipassanā** will not be able to make progress in contemplating and noting of doubt arises in him. If it so happens, the meditator will fall into the hands of the enemies of **kilesās (mental defilements)**, and in consequence, will not escape from the awful miseries of **Saṃsāra**. Only by dispelling this sceptical doubt through serious contemplation and noting and by continuously indulging in meditation, emancipation from miserable conditions of the endless rounds of existences can be achieved. **Vicikicchā**, therefore, very much resembles the road-junction where the two pathways meet.

This "**Vicikicchā**" causes 'doubt' about **Buddha, Dhamma**, and **Samgha**, three Sikkhās, viz: (**adhisīla**, training in higher morality, **adhicitta**, the higher consciousness or concentration, and **adhīpaññā**, the higher wisdom), the past **khandhā (aggregates)**, the future **Khandhā**, the present **Khandhā**, and **Paṭiccasamuppāda** - (chain of Dependent origination, totalling eight points. At the present time, however, doubt may occur relating to four things, namely, the meditation teacher, the method of meditation, and a person who claims himself to have achieved the

Special dhamma by meditating according to that method and by one's own personal effort put in the practice of meditation. As such expecting with benevolent intention to enable meditators to endeavour practising the **Vipassanā** smoothly without defect by rejecting the doubts and uncertainties, and to speedily achieve **Magga-Phala-Nibbāna**, a good number of explanations have been tendered in this Text of Dhamma commencing from how **Sīlavisuddhi** takes place. More elucidation is still called for. In particular, many more statements of explanation will be found in Chapters (III) and (IV).

To note as "walking", "standing", "sitting", "sleeping", "bending", "stretching" and so on according to the method that is going to be mentioned in Chapter (V), should be firmly specified as **Kusala-dhamma**. Doubt should not have arisen as to whether these are **kusala** or not. The reason being: At a brief moment of noting as "walking", etc. realization of knowledge comes which is aware of the truth of the phenomenal nature of **rūpa-nāma** in the manner of the moving characteristics involved in walking, etc. Mindfulness occurs knowing that it so happens. Faith candidly appears. No covetousness with grasping greed (alobha) occurs. No faulty feeling of anger (adosa) arises. This **Ñāṇa** (knowledge or wisdom), mindfulness (**sati**), faith (**saddhā**), absence of greed (**alobha**), absence of anger (**adosa**), etc., and all other similar dhammas are faultless and blameless. As only this sort of faultless and perfect Dhammas having occurred at every moment of noting, **Vipassanā-kusala takes place when noting is done**. It must be resolved without the slightest doubt that this **Vipassanā-kusala** will not occur if failed to note. For instance, it is similar to the derivation of **Samatha-kusala** by a person contemplating **pathavī kasiṇa** as

"earth", "earth", or "**pathavī**", "pathavī", since only an unblemished phenomenon takes place at a brief moment of noting, every time noting is carried on. This explains in a nutshell as to how one should avoid doubt in the course of his practising meditation. Amplification will be vividly found in Chapter (IV).

If the said doubt arises, knowledge that can give a definite decision as: "contemplating and noting of the arising phenomena of **rūpa-nāma** is indeed **Vipassanā-kusala**", will not take place. If devoid of that **Niyyāna** knowledge, no **vipassanā** can be developed and therefore no liberation from worldly miseries can be gained. Hence, **Vicikicchā** is known as **Niyyānāvarana**. Doubt concerning faith in Buddha, etc., is capable of prohibiting the knowledge which has the faculty of making decision connected with all Kusala-Dhamma. Such being the case, this 'Doubt' also is **Niyyānavaranā**. Hence, please take care not to entertain such **Vicikicchā**, the doubt, with the assumption that it is the knowledge which is capable of investigating. Do reject it every time it pops up or appears. **IF NOT REJECTED**, it would deter and close the door leading towards the goal of emancipation from the miseries and sufferings of **Samsāra**. In particular, "Be aware of it".

## **SIXTH NIYYĀNA AND ĀVARNA**

**Ñāṇaṃ ariyānaṃ niyyānaṃ, tena ca ñānena ariyā niyyanti. avijjā niyyānāvaranaṃ, tāya ca avijjāya nivutattā ñāṇaṃ ariyānaṃ niyyānaṃ nappajānātīti avijjā niyyānāvaraṇaṃ.**

The knowledge that knows **rūpa-nāma** distinguishingly in their true characteristics, and the knowledge which knows



distinguishingly **nāma** and **rūpa** as merely the resultant effect produced by the cause is the dhamma leading to emancipation sought by Ariyās. The reason for naming as '**Niyyāna**' is because with these **Nāmarūpapariccheda** and **Paccayapariggaha** knowledges, ariyas have gained liberation from worldly sufferings. The erroneous conception and delusion- **moha** thinking as material substance or a being - living entity, or an individual due to ignorance, and wrong conception as being created by the Almighty God, or King of Devas, or Brahmas, etc., or as creatures which have come into being automatically without Cause and Effect, is an obstruction or an obstacle in the way of gaining liberation - **Niyyāna**. It is because, as obstruction is caused by delusion - **moha**, realization of the knowledge of **Nāmarūpa-pariccheda** and of **Paccayapariggaha** - which are the attributes of ariyas for the purpose of liberation, cannot be known or achieved. Hence, this ignorance brought about by delusion, is an obstruction, or rather, a hindrance to emancipation.

The meaning is tendered based upon Mahāṭṭikā in respect of the words: **Ñāṇa** and **Avijjā**. However, it would be appropriate if the term "**Ñāṇa**" be taken as inclusive of all **Vipassanā-ñāṇa** and **Magga-ñāṇa**. Also in respect of the term "**Avijjā**", it would be proper to consider as embracing all kinds **moha** which are contrary to all those **Ñāṇas**. In this regard, as it is a matter concerning **Vipassanā**, all aspects of **Vipassana**-knowledge and all **moha** which run counter to these knowledges, will be quoted and described.

A person who contemplates and notes **rūpa** and **nāma** every time they occur, knows correctly at the initial stage of meditation and at every moment of noting that " it is the nature of **nāma** which has

the faculty of making its way towards the sense-object and of awareness, and that " it is the nature of **rūpa** which does not have the faculty of moving towards the sense-object nor of knowing anything that is taking place." When noting and concentration become mature this person knows that "this **nāma** and this **rūpa** and happening for such and such a cause," or that" because of the presence of these causes, the said **nāma** and **rūpa** respectively, has taken place," and also that "these occurrences are merely Causes and Effects." Such phenomenal occurrences of **nāma** and **rūpa** are thus truly known and realized along with the knowledge as to the reason why these have so occurred. When concentration becomes stronger, awareness takes place that these are impermanent, suffering and Non-Self which are unmanageable. Then, when concentration becomes exceedingly stronger, awareness comes that these have dissolved instantaneously after their arising. Then again, when concentration is getting much stronger than before, they will be found constantly vanishing and dissolving at every moment of noting. All kinds of such keen awareness which occur at every time contemplation and noting is done, is called **Ñāṇa** (knowledge). Ariyas have escaped from the worldly miseries after achieving **Nibbāna** by causing all such **Vipassanā-ñāṇa**, insight knowledge, to take place. That is why this **Vipassanā-ñāṇa** and full awareness is called "**Niyyāna**," the road to emancipation of the Ariyas. This **Niyyāna** (Vipassanā-ñāṇa) should be relied upon and developed.

One who fails or neglects to contemplate and note the phenomena of **rūpa** and **nāma** every time they arise, will not even comprehend what, in reality, is "**rūpa**" and "**nāma**". The fact that these have so happened due to Cause and Effect will not be known. Their characteristics of **anicca**, **dukkha**, and **anatta** will not also

be discerned. Nor will he know the real transient nature of their arising and vanishing. Neither will he realize that these have been dissolving continually. Not realizing as such in spite of their conspicuousness, these **rūpa** and **nāma** which he has failed to contemplate and note, will be misconceived as being an individual, or a living being or a living entity. He might also misconceive as a being coming into existence automatically, or as a 'being' created by some one. He will wrongly think of them as being permanent, always something delightful and as real "**Atta**", self, or a living entity. It might be misconstrued as individuality, one single entity and one single living substance indestructible and non-dissoluble. In regard to this matter, though not being able to reflect as stated immediately at the moment of arising thought, since by retrospection some time later, wrong notion and attachment will surely take place due to the nature of misconceived idea in respect of these **rūpa** and **nāma** which have missed the contemplation and noting." "Knowing" means knowledge or Wisdom (vijjā). The word "Not knowing" which is antithesis to "Knowing" means "Moha", delusion and "Avijjā"-ignorance. Those two expressions are directly opposite to one another and convey the meaning to the contrary. Similarly, if the words "**Ñāṇa**" and "**Vijjā**" are put in a reverse order, it would become "**Anāṇa**" and "**Avijjā**". Hence, this "Avijjā" will continually occur to a person who is devoid of the faculty of contemplation and noting. Even to a person at the initial stage of his contemplation and noting, **avijjā** only has its grip on him causing him to misconceive things. If it does not so happen, the agent ordinary **kusala-mind, a follower of Avijjā**, will have a misconceived notion "just like **Avijjā**". The knowledge, the opposite of **Avijjā** is likely to arise late. Hence, at the beginning of the practice of meditation although

contemplating and noting is done, no knowledge capable of distinguishing even **nāma** and **rūpa** will arise. Only the usual ordinary perception is likely to take place. One may then be unable to dispel the **Saṅkhāraghana nimitta**, the **Paññātti** sense object. As for instance, before genuine knowledge arises by contemplating and noting, the occurrence of the sight that is seen at the moment of seeing, or the visual object, is wrongly thought of as: "It is ' I ' who sees " or as: "I have seen this or that object". This is "**Avijjā**", the wrong conception. The meaning- "Avijja is the factor incapable of knowing" only refers to not knowing or rather, non-apprehension of the reality of **Paramattha** in true perspective. It is only speedily known according to the usual awareness called "**Saṅkhāraghana nimitta**." As **avijjā** and the mind the follows. Arise first and foremost with a wrong notion, the texts of dhamma have stated "**Avijjā** veiled or acted as a screen so as not to become aware of the true nature of the sense-object or sensation." Every time the sense-objects of **Vipassanā** occur, such as, six kinds of consciousness arising from six sense objects of the six senses doors, if **avijjā** first makes its appearance causing wrong conception to take place, **Niyyāna** -Dhamma, i.e. Vipassanā knowledge which realizes the truth, cannot be gained. As such, **Avijjā** is called "**Niyyānāvarana**."

## TO NOTE IN BRIEF

Contemplating and noting of the transient nature of **rūpas** and **nāmas** at every time of their arising is called **Ñāṇaniyyāna**. It means letting **Niyyāna** to be developed at every moment of noting. Imagining and reflecting without being able to note is called **Avijjāniyyānāvarana**. Whenever one makes a miss in the process of noting, the **avijjā** would be rejected by contemplating and noting

as being either forgetfulness or mere imagination. The mind the follows suit after 'avijjā', should also be regarded as "**avijjā**" itself in this respect.

## SEVENTH NIYYĀNA AND ĀVARANA

**Pāmujjam ariyānaṃ niyyānaṃ. tena ca pāmujjena ariyā niyyanti. Arati niyyānāvaraṇaṃ, tāya ca aratiyā nivutattā pāmujjam ariyānaṃ niyyānaṃ nappajānātīti arati niyyānāvaraṇaṃ.**

Joy and delight is the factor with which Ariyās are endowed to be released from the bonds of life practice. Indolence and unhappiness in the exercise of meditation (**bhāvanā**) are obstacles and hazard to **Niyyāna**, the road to liberation. (The remaining phrase may be interpreted based on this method.)

Exposition is given in Mahā-ṭīkā that this **Pāmojja** indicates the achievement of **Jhāna**. The exposition is merely rendered according to the context or relevant circumstances. It does not mean to say that it is not the way to achieve **Vipassanā-samādhi**. It is because direct explanation has been given in the Texts of Pāli that, **Pīti (rapture), Passaddhi (tranquillity), Sukha (bliss), Samādhi (concentration))** and **Yathābhūta-ñāṇa** (right knowledge or wisdom which see things correctly) occur in continuity emanating from **pāmojja**. Hence, mention will now be made what is relevant to or connected with **Vipassanā-samādhi**.

Every time noting is done well and smoothly, joy and satisfaction will occur. This joy or delight with satisfaction is known as **Pāmojja**. Happiness prevails in contemplating and noting as

wished for by **Pāmojja**. Because of this delightful attachment to **bhāvanā**, **Vipassanā-ñāṇa** can be developed in sequence and progressively by virtue of which Ariyas have escaped from the sufferings of **Samsāra**. Therefore, **pāmojja** is termed as **Niyyāna** of the Ariyās. This **pāmojja** can easily arise in persons who are immature. It seldom takes place in respect of those who are mature for the simple reason that a variety of the investigating mind arise in them. To cite an example, it is just like a child who feels happy and satisfied in receiving two 'pyas' or an 'anna' (currency) though a grown-up person cannot find contentment in receiving such a paltry sum of money. It is very likely that he may have his full satisfaction only when he receives kyat five, ten or a hundred kyats, etc. Nevertheless, no matter a person may be very mature and broadminded, pāmujsa is likely to take place in him at the time of gaining momentum in the course of his noting commencing from the occurrence of **Udayabbaya-ñāṇa**. As such, it has been stated in Dhammapada as follows:

**Yato yato sammasati, khandhānaṃ  
udayabbayaṃ.**

**Labhate pītipāmujsaṃ, amataṃ taṃ vijānataṃ.**

(374 - gāthā)

It conveys the meaning that in respect of **rūpa** and **nāma** wherever they are, the arising and dissolution of the five **khandhās (aggregates)** should be meditated. In consequence, relating to the phenomena of **rūpa** which are contemplated and pondered upon, rapture (pīti), joy and satisfaction (**pāmojsa**) are obtained. This **pīti-pamojsa** is real **Nibbāna**, Deathless, which can be reached by

those yogīs (meditators) who by practising vipassanā meditation, become aware of the true nature of the arising and passing away, or rather, the transient nature of **rūpa** and **nāma**.

Such being the case, the said **pāmojja** will automatically become obvious when mindfulness (sati), concentration (samādhi), and wisdom (paññā) gain maturity on the part of a person contemplating and noting, as will be shown and revealed in Chapter (V). It will, therefore, be unnecessary to mediate separately. However, when the power of contemplating and noting becomes weak or slackened thereby causing laziness, by putting into the heart and reflecting upon the extreme purity of morality (sīla), and the noble purification of the mind that contemplates and notes, free from **kilesa**, beginning from the time of mediation, the attributes of Triple Gem and of the advantages of practising Vipassanā, **pāmojja** will still be developed.

Laziness or indolence in practising Vipassanā is known as "**Ārati**", as this laziness (sloth) has caused obstruction, or rather, an obstacle, persons who are unable to take up meditation practice have become numerous. Only an exceptionally few persons are, in fact, indulging in the practice of meditation. There is, of course, no justification to grumble and find fault with the majority of the people who cannot find time to meditate as they are facing with misery and sufferings in their life existence. Dhammapada has therefore, stated as quoted below:

**Andhībhūto ayaṃ loko, tanuke'ttha vipassati.  
Sakuno jālamuttova, appo saggāya gacchati.  
(174)**

All human beings being blindfolded and devoid of farsightedness and of vipassanā insight knowledge which could discern the dangers of **Samāsāra**, are similar to those who are blind though they are in fact not 'blind' if spoken in terms of their eyesight- the naked eyes. From among those seemingly blind (ignorant) people, only a few are able to follow the Path of **Vipassanā** contemplation. Just as only a few birds could escape from the net in which they are caught, only an exceptionally few persons could reach or make their way to **Nibbāna**. (**Sugatiṃ vā nibbānaṃ vā pāpunāti- A Commentary**)

Also amongst those few persons who practise meditation, some who have not yet achieved the higher knowledge or awakening for lack of concentration and noting, are likely to become idle and indolent. When becoming idle, feeling of delight and eagerness in the Practise of meditation is likely to dwindle away and disappear. Willingness to continue to meditate might even be vanished. If no endeavour is made to carry on with the meditation, liberation from misery and sufferings cannot possibly be achieved. Hence, in the practice of **Vipassanā** meditation, idleness is known as "**Niyyānāvaraṇa**". If idleness creeps in, recollection of the supreme attributes of the Triple Gem, etc., should be developed by expelling the feeling of idleness as stated in the foregoing. Or in the alternative, it should be dispelled by reflecting on the Eightfold **Samvegavatthu**, (i.e. by way of agitating and recalling the mind with the sense of urgency on what have occurred.)



## EIGHT NIYYĀNA AND ĀVARANA

**Sabbepi kusalā dhammā ariyānaṃ niyyānaṃ, tehi ca kusalehi dhammehi ariyā niyyanti. Sabbepi akusalā dhammā niyyānāvaraṇaṃ, tehi ca akusalehi dhammehi nivutattā kusale dhamme ariyānaṃ niyyānaṃ nappajānatīti sabbepi akusalā dhammā niyyānāvaraṇaṃ.**

The gist of the above passage is: All **kusala dhamma** also lead to the way of liberation of the Ariyas. The reason for giving the name of '**Niyyāna**' is because Ariyas have gained liberation by virtue of these **kusala** dhamma. All **akusala** dhammas also are impediments or obstructions to the way to get liberated-**Niyyāna**. These **akusala** dhammas for being obstructive and prohibitive are termed as **Niyyānāvaraṇa**, and hence, the way for liberation of ariyas - **kusala dhamma** - cannot be known or discerned. For this reason, all these **akusala dhammas** also are regarded as being responsible for causing obstruction and obstacles to **Niyyāna** - the achievement of liberation.

All kinds of **kusala dhamma**, such as, **dāna** (charity or generosity), **sīla** (morality), **bhāvanā** (meditation), and service or performances relating to the religion, or rather, virtuous acts connected with religious affairs, etc. are the dhammas practised by Ariyas for their emancipation. In the usage of the word "**sabbepi**", it adds up all piece and parcel of acts of **kusala** by the grammatical term "pi". There is not a single act of **kusala** which does not lead to the way to emancipation. It means to say that if there is an honest

intention to get emancipated from the suffering of **Samsāra**, it amounts to striving to get emancipated in accordance with: what has been preached as "**Samā pañihitaṃ cittaṃ, sammā pañihitāya diṭṭhiyā.**" The reason being: All Ariyas have attained **Nibbāna** and escaped from the worldly miseries of existences by developing all **kusala dhammas** in the own and mental complex. As such, a person who desires to get liberated from the worldly miseries of life existences should make full endeavour and perform with that honest and sublime intention, the meritorious deeds of **dāna, sīla, bhāvanā** and multifarious duties connected with religion, etc. There is no **kusala** which does not deserve to be performed and developed.

Nevertheless, it must be borne in mind that in the course of practising **Vipassanā** meditation continuously day and night without a break, only **Vipassanā-kusala** "is essentially the dhamma leading to liberation from all miseries." Hence, only **Vipassanā** should be highly esteemed. It should be constantly made to arise and become developed without leaving an interval of even a minute, or a second. It is simply because **Vipassanā** is the noblest of all **lokiya** (worldly) **kusala dhammas**. In the course of meditation, the moment **Vipassanā-ñāṇa** ceases, **Magga-Ñāṇa** spontaneously takes place with **Nibbāna** as the object bringing with it the fruits of full liberation. It is therefore not necessary to perform any other meritorious deed by abandoning or dropping of **Vipassanā** practice while seriously practising meditation with vigour. In the least, there is no need to practise and strive even for wholesome **samatha**. There is therefore nothing to be said of unnecessarily worrying about the deeds of **kusala** which will become impediment (**palibhoda**) that can cause serious damage to the work of **Vipassanā**. The significant

meaning of it would be clearly understood by the story of Attadattha Thera cited in Dhammapada.

## **CONSIDER THINGS FOR YOUR OWN INTEREST**

On the eve of the Lord Buddha's **parinibbāna**, one bhikkhu imagined in the following manner. "Buddha, the Exalted One, is going to enter into **Parinibbāna** after the expiry of four months and yet Alas! I've not even fully accomplished with the duties to be fulfilled by a monk (i.e. to become an Arahanta). It would be better and appropriate to indulge myself arduously in the practice of meditation for the attainment of Arahantship while Buddha is still living. "Reflecting as such, he began to take meditational practice and plunged himself in the performance of the dhamma which would bring real benefit in his own interest. He even refrained himself from attending the Congregation of the Saṃghas. He was therefore addressed by other fellow monks as an Attadattha bhikkhu. It means a person who only cares for his own self-interest" When news spread about his behaviour, some of the **putthujana** - ordinary monks put the matter up to the Buddha as an allegation out of sheer dissatisfaction. "O, Lord! This monk Attadattha has no respect and reverence for the Buddha. He is devoid of loving-kindness (**mettā**) and compassion (**karuṇā**). He didn't even care to attend the Congregation of sanghas held for the purpose of consultations to be made in connection with the matter of Your Venerable's ensuing **Parinibbāna**. He has become greatly estranged. "Having heard of this complaint, Buddha summoned that monk (bhikkhu) and on interrogation being made, had learnt the truth of the matter. Thereupon, the Enlightened One uttered "**Sādhu**" - (Well done) and

then admonished the group of monks. This episode is mentioned in Dhammapada Aṭṭhakathā (2-102) as follows:

**" Sathā tassa sādhu-karaṃ katvā bhikkhave  
yassa mayi sineho atthi, tena attadatthatherena  
viya bhavituṃ vaṭṭati. Na hi bhikkhave  
gandhādīhi puḷḷentā maṃ puḷḷenti. Dhammānu-  
dhammapaṭi-pattiyā pana maṃ pūḷenti. Tasmā  
aññenapi attadatthasadiseneva bhavitabbanti.**

### **TRANSLATION (of the above phrase)**

After Buddha had said, "**Sādhu**" in approbation to the answer given by the said Attadattha monk, gave the exhortation as: "Oh, Monks! A person who loves and has deep respect for me - the Buddha, should emulate the example of Attadattha Thera. Oh, Monks! To cite an instance, those who honour and revere me with the offerings of incense, perfumery, etc. will not be regarded as honouring me with veneration (making **pūjā**). Only by practising inconformity **Lokuttarā** Dhamma, it will amount to paying reverence and offering **pūjā** to me - the Buddha. Hence, any person who reverse me in the like manner is similar to the monk Attadattha. Furthermore, the following Verse (gāthā) was also delivered by the Buddha.

**Attadatthaṃ paratthena, bahunāpi na hāpaye.  
Attadattha mabhiññāya, sādattapasuto siyā.**

(Verse - 166)

The above verse conveys the meaning as: "Let not a man forego his own good for that of another no matter how great the advantage may be in favour of that person. Fully knowing well one's own advantage that will be derived, one should endeavour to mind his own business.

## **Explanation**

From the point of view of worldly affairs (lokiya), though one may be able to do things worth a hundred or a thousand kyats in terms of money in the interest of another, one should not forego his own good even to lose a kyat or an anna's worth. From the point of view of dhamma, one should not let his own interest suffer even for the achievement of **Sotāpanna** as against another's advantage to the extent of possibly reaching the stage of **Arahatta-phala**. It is because, however great the advantage may be that will accrue to another person, and it would not cause to bring about even a slight happiness to one's own self, or rather, in the interest of his own. Only one's own advantage no matter how little it might be, will cause to bring happiness to his own self as may be appropriate. Hence, it means that after becoming fully aware of his own welfare, one should continuously strive in earnest for the derivation of benefit in matters concerning his own, or rather; **one should meditate for his own interest**. Though it merely concerns one's own personal business, since effort is being made with a noble purpose in practising meditation, it should not be discarded or neglected in preference to other lowly matters. For example, it is just like a person who while earning one hundred kyats a day from his business deal, should not have abandoned his good business prospects in

preference to another kind of work which would bring him a daily income of only one kyat. Hence, Aṭṭhakathā goes to say:

**Attadatthaṃ na hāpayeti bhikkhunā nāma saṅghassa uppannaṃ cetiyappatisaṅkharaṇādi kiccaṃ vā, upajjhāyādi vattaṃ vā, na hāpetabbaṃ. Ābhisamācārikavattññhi pūrentoyeva ariyaphalādīni sacchikaroti. Tasmā ayampi attadattho yeva. Yo pana acchāraddha vipassako ajja vā, suve vā, paṭivedhaṃ patthayamāno vicarati. Tena upajjhāyādīnipi hāpetvā attano kiccameva kātabbaṃ.**

## **TRANSLATION**

In the role of monks, observance of ethics or moral duties or monastic conduct relating to sanghas should not be permitted to neglect in matters, such as, renovation of damaged shrines or stupas, and duties to the preceptor, etc., It is because such observance would probably help to the attainment of time to **ariya-phala**, etc. as it will afford fulfil the duties belong to the good conduct of the bhikkhus. Hence, the duties of the saṅghas such as, renovating the shrines or stupas, etc., and observance of **duties** pertinent to their preceptors are ones duties. However, let us say: a monk who ardently practises **Vipassanā** with all seriousness would be looking forward to the achievement of **Magga-Phala-Nibbāna** either to-day or to-morrow. Such a monk should try to reduce the eagerness in the performance of his duties such as service to the preceptor, and should solely dedicate himself to the practice of **Vipassanā** only, which of course, is his own concern and primary duty.

In the above-mentioned Aṭṭhakathā relating to the expression **Uppajjhāyādīnīpi**, the following meaning is conveyed by the usage of the word 'pi' which is 'sambhāvanājotaka' .

"Co-resident or attending Monk (**saddhivihārika**), i.e., the disciples and preceptors, etc., should invariably perform the important duties owing to them. Failure to do so would amount to committing an offence of failing to perform duties **vattabheda dukkata**, sinful act requiring confession and absolution. It will also destroy the morality known as **Pātimokkhasamvara Sila**. Moreover, it will cause him **Saggantarāya** thereby preventing him from reaching the higher celestial Abodes and also **Maggantarāya** which would prevent him from attaining **Magga**. Be it as it may, even with these shortcomings in failing to perform the significant duties, etc., it is still justifiable and proper for him to practise **Vipassanā**. Such being the case, there is no denying the fact the **Vipassanā** can also be developed by a monk even without performing the less essential duties of renovating the shrines, etc., which are concerned with the affairs of the Sanghas." In this regard, a monk wishing to practise **Vipassanā** arduously without performing the minor duties, should first seek permission from his preceptor, etc., and then only take up the practice of meditation. Only when it is done so, he will be acquitted from the offence.

### **Adnonition given on the eve of parinibbāna**

While Buddha, the Exalted One, was lying in bed for the last time in a reclining posture on the couch when approaching **Parinibbāna** in the 'Ingyin' grove (Sal tree garden) belonging to Malla Kings in the city of Kusinagara, myriads of devas and brahmas from ten thousand Universes came over to the said place flooding

this Universe without even leaving an empty space, took their seats and paid their last respects to the Buddha. With great reverence they made their offerings with all kinds of flowers full of fragrance, incense and perfumery and also with all kinds of musical performances. Referring to this **Pūja** (offerings made with respect and veneration) it has been preached in this manner.

## **THE NOBLEST GIFT OFFERED**

**Na kho Ānanda ettāvatā tathāgato sakkato vā  
hoti garukato vā mānito vā pūjito vā apacito vā,  
yo kho Ānanda bhikkhu vā bhikkhunī vā upāsako  
vā upāsikā va dhammānudhammappaṭipanno  
vihārati sāmīcippaṭipanno anudhammacāri, so  
tathāgataṃ sakkaroti, guruṃ karoti, māneti,  
pūjēti, apaciyati paramāya pūjāya. Tasmā  
tihānanda dhammānu-dhammappaṭipannā  
vihārissāma sāmīcippaṭipannā  
anudhammacārinoti, evañhi vo Ānanda sikkhi-  
tabbaṃ.**

(Dī : 2-114)

### **Burmese version**

Oh, Ānandā! Those human beings and devas by offering and honouring me with all fragrant flowers, incense and perfumery and also with all sweet songs and melody in the accompaniment of music to such an extent, will not amount to paying respect to me, to revering me, adoring me, and honouring me with tribute and



homage. Oh, Nandā! A certain person whether a male monk (bhikkhu), or a female monk (bhikkhunī), or a male devotee, or a female devotee, who reverse the Buddha, the Dhamma and Saṃgha practising a way of leading a holy life in conformity with the attainment of **Magga-Phala-Nibbāna**. Such a person shall be deemed to have due prospect and reverence for me - the Buddha; to have high regards for me; to have great veneration and adoration for me; to have done the noblest **Pūja**, and to have befittingly honoured me. Oh, Ānandā! For this reason, I say to you - Ānandā, you all should endeavour with a firm resolve as: "We shall lead a life of holiness, practise in conformity with the attainment of final liberation- **Magga-Phala-Nibbāna**."

Worshipping the Buddha, and offerings of incense and perfumery with much reverence to the Buddha being all **kusala dhamma** are the meritorious performances leading to emancipation of the Ariyas from the misery and sufferings of worldly existence. And yet, exposition has been made in Aṭṭhakathā describing the noble wish of the Lord Buddha that mere worshipping and offerings made to Buddha with reverence, do not actually amount to performing **Pūja**. It goes to say in the following manner. The attainment of Full Enlightenment of the Buddha by fulfilling the **pāramitas**, by practising the noble conduct (cariya) and the self-sacrificing generosity or forsaking (cāga) with immense hardship and trouble for the entire period of four **Asaṅkheyya** and a lakh (one hundred thousand) **kappas** (aeons), has made all devas and human beings readily attain **Magga-Phala** in their present life time. This greatest and noble sacrifice was made not with an expectation to receive the honour of **Pūja**. Assuming that immense **kusala** (merits) have been derived by mere **Pūja** and by being contented

with it without making effort to practise meditation for the achievement of the most noble deeds and virtues of **Sīla, Samatha** and **Vipassanā-kusala** - the **Niyyānas**, is not enough for the attainment of **Magga-Phala-Nibbana** in this present life existence. It is mere wishful thinking. As such, liberation from the suffering of **Samsāra** cannot possibly be attained by just making **Pūja**. Moreover, this kind of **Pūja** will not help to perpetuate the Buddha's Sasana even for a day or for a brief moment involved in having a cup of rice-porridge. Building a thousand monasteries and a thousand shrines (pagodas) of a Hugh dimension would only bring mere immense advantages of **kusala** to a benefactor. It is not an act of **Pūja** that will help to bring about perpetuity of the **Sāsanā**. Only the noble practice of **Paṭipatti, namely, Sīla, Samatha** and **Vipassanā** shall be regarded as **Pūja** - revering the Buddha, the Exalted One, as is deserving. This will also help to prolong the Sasanā. Hence, with a view to making all people to have high regards for the Pūja by indulging in the practice of meditation, the above statement has been delivered. This is the explanation as given in Atṭṭhakathā. (It is however, not the exact translation). Also in Mūlapaṇṇāsa Dhammadāyāda Sutta, it has been admonished as stated below:

**Dhammadāyādā me bhikkhave bhavatha, mā  
āmisadāyādā, atthi me tuṃesu anukampā " Kinti  
me sāvakā dhammadāyādā bhaveyyon, no  
āmisadāyādā" ti.**

(Ma : 1 - 15)

## Translation

Oh, monks! May you prove yourselves to be deserving of worthy inheritors of the noble Dhamma preached by me - the Buddha. Do not allow yourselves to become the heirs of the inferior kind of material things (**āmisā**). In what manner will the Buddha's disciples become the inheritors of noble Dhamma? Would you care not to become the heirs of **āmisā**? "Oh, Monks! The Compassionate Buddha have great pity on you as I have said just now!"

## Explanation

The four kinds of requisite permitted by the Buddha, namely, robes, food, monastery and medicine are, in fact, the inferior inheritance of material things (**āmisā**). A monk who is contented with the said four kinds of requisite which he is able to make use of and consume them is undoubtedly an inferior inheritor of the material things (**āmisadāyāda**). Meritorious deeds performed wishing and hoping for pleasurable life existences, are fictitious of fake-inferior inheritance. Monks or laymen alike who feel satisfied with just doing such meritorious deeds are deemed to be a fake **āmisadāyāda**- the inferior type of sham inheritors. Those who only accept and enjoy this inferior **āmisā** inheritance despite the fact that they are fortunate enough to come across with Buddha's Sasana during their life time, cannot escape from the miseries of life existence. Great compassion had therefore arisen in the heart of the Buddha foreseeing that such people would surely have to go through immense misery and sufferings. It is just like a mother whose heart throbs and palpitates with great maternal love and pity in finding her beloved children on the brink of disaster and trouble. Buddha had

similar compassionate feeling, and had therefore given due admonition to his disciples not to feel satisfied and merely contented with just an inferior type of **āmisā** inheritance. **Magga-Phala-Nibbāna** is the genuine and noble inheritance of Dhamma. **Sīla, Samādhi** and **Vipassanā** which can lead to the attainment of **Magga-Phala** this life existence are deemed to be the genuine Dhamma inheritance according to the method of **Avinābhāva (non-separation)**. Wholesome or Meritorious deeds (**kusala**), such as, **Dāna, Sīla**, etc. done with a view to attaining **Nibbāna** are also regarded as fictitious Dhamma inheritance. The reason being that there is a chance of achieving **Magga-Phala-Nibbāna** by virtue of such **kusala**, only in life existences to come. In any case, endeavour should be made to gain these two kinds of dhamma-inheritance, viz: genuine and fictitious. Of these two kinds, it is imperative that only **Sīla, Samādhi** and **Vipassanā** which are undoubtedly the genuine inheritance of dhamma, should be given priority and be developed so as to attain **Magga-Phala-Nibbāna** in the present life time. In this regard, it is the noble wish of the Buddha to let all of us endeavour and achieve **Magga-Phala-Nibbāna** even in this very life. This supremely noble intention is obvious from the manner of admonishing Venerable Poṭṭhila Thera. A brief account of this story will be mentioned in Chapter (IV).

## NOBLE WISH

Furthermore, Buddha's wish and goodwill is really noble and worthy of very high esteem. Buddha would have no satisfaction with our mere achievement of ordinary **magga** and **phala** in the present existence. Only if the insight meditation is practised diligently for the

attainment of **Arahatta-Phala**, it will meet with Buddha's full satisfaction and approval. Hence, exhortation has been given in Dhammapada as stated here under.

**Na sīlabbatamattena, bāhusaccena vā pana.**

**Atha vā samādhilābhena, vivittasayanena vā.**

(Verse-271)

**Phusāmi nekkhammaṃ sukhaṃ, aputhujjana-sevitaṃ. Bhikkhu vissāsa-māpādi, appatto**

**āsavakkhayaṃ.** (Verse - 272)

The above conveys the meaning as: "Oh, Monks! Don't be rest assured and think of yourselves as getting better off in your status for just having possessed purity of Sīla, and for successful performance of **dhūtaṅga** without reaching the stage of **Arahatta-Phala**. Don't feel sure of yourselves for being well-versed in Dhamma and for being able to recite by heart the Three Baskets of Buddhist Scriptures with mere **Suta** knowledge. Nor should you feel confident of yourselves for being endowed with the faculty of eight Jhāna **Samāpattis**. Neither should you be rest assured of your future spiritual welfare by residing in a secluded forest monastery. You should not find solace feeling confident that you can easily realize and gain **Anāgāmi-Phala**, which is not within easy reach of ordinary common worldings." (Relating to the above synthesis, since it is usual to express "**mā bhāyi**, etc." only by using **mā**, it would be more appropriate if it is expressed as "**mā silabbatamattena**").

It is an exhortation administered to numerous monks who are accomplished with morality (sīla), etc. Some of them feeling sure of themselves as: "Arahatship can be attained by us at any time for being accomplished with purified **sīla**", have not resorted to practising **bhāvanā**- meditation. Some, however, being confident of

themselves as: "We are accomplished with the practice of **Dhutaṅga** with knowledgeable experience and with the eightfold **Samāpatti**; and for being able to live in solitude in a secluded monastery remote from towns and villages, would have no difficulty in achieving arahatship. With these thoughts borne in mind, you should not remain contented without making any effort to practise **Vipassanā**. Also monks who are **Anāgāmis** remaining complacent with self-confidence, refrain from practising **Vipassanā** beyond that stage for the ultimate attainment of **Arahatta-Magga-Phala**, thinking of themselves as "On our part we have already achieved **Anāgāmi-Phala**, and hence, we would find no difficulty in attaining **Arahatta-Phala** at any time." They remain in self-confidence and find comfort feeling assured of themselves, and without practising vipassanā in the manner as stated. The above pali verse (**gāthā**) is Buddha's exhortation given to those monks. As such, do not be rest assured until and unless Arahathood is attained. In other words, practise with diligence relentlessly until such time arahatship is realized. How marvellous is the noble wish and goodwill of Buddha, the Exalted One!

In accordance with the preachings of Buddha as mentioned in the foregoing, the practice of Vipassanā meditation is indeed the noblest duty or the work to be essentially carried out by a person. One who is practising and developing **Vipassanā** is deemed to have been paying his highest respect and making **Pūja** with the most noble conduct and morality. He is also deemed to be a "Dhammadāyāda who has accepted the noble inheritance of Dhamma with honour. Moreover, he is deemed to be a person strictly complying with the wish of the Buddha not being satisfied with his own mere accomplishment of **Sīla**. Hence, while practising

and developing **Vipassanā** continuously without a pause even for a minute or a second, attention should be made essentially to the act of contemplating and noting **Vipassanā** - the phenomena of **rūpa-nāma**. No other **kusala**- meritorious deeds - will then need be performed. Nevertheless, when the contemplating and noting becomes weak due to the arising thoughts of sensual pleasures, etc. (**Kāmavitakka**), any other means to contemplate and note for the rejection of these **vitakka** should be borne in mind, and adopted. Depending on Mūlapaṇṇāsa vitakkasaṅṭhāna Sutta, etc., a belief account of the method of bearing in mind, and of doing performances, will be described.

## **SPECIAL METHODS OF BEARING IN MIND**

### **First Method of Bearing in Mind**

If feeling of greed (lobha) occurs at the sight of males and females, **asubha-bhāvanā** should be resorted to. If anger arises, **mettā-bhāvanā** should be made to develop. If **lobha** takes place relating to conditioned things, **anicca-manasikāra** would be brought forth, i.e. one should take to heart, or rather, bear in mind that things are uncontrollable and unowned (**assāmika**) and that these are of transient nature (**tāvakālika**) being subjected to the Law of Impermanence. When anger arises, the mind should be fixed on the material elements (**dhātumanasikāra**). Under such circumstances, how it should be borne in mind has been stated already in the matter relating to Indriyaśamvara. If **moha**- delusion - occurs relating to the of the mind, doubt, etc., it should be eradicated by means of making investigation, or by listening to the

Dhamma and so on. Alternatively, if any kind of **Kilesā** arises, it should be rejected or eliminated by any one kind of **Samatha**. All these could be dispelled by such practice. When one gets tired physically and mentally when contemplating and noting for a considerable length of time, attention should be diverted to one kind of **Samatha**, if any, in which he is proficient. If he is not an adept in any kind of **Samatha**, noting should be done as usual on the object in which he is thoroughly proficient. This meaning has been already mentioned in the matter concerning laymen's **Sīla**, based upon Atthakatha. If remorse or doubt (**Kukkucca**) occurs to monks connected with their **sīla** or virtue, remedy should be sought for curing it by confession of one's wrong-doings. This First Method of bearing in mind is more relevant to persons who are knowledgeable and who are adepts in **Samatha**.

## **Second Method of Bearing in Mind**

Reflection should be made on the faults of the arising **Kāma vitakka (thought of sensual pleasures)**, etc. If these initial sensual thoughts develop progressively stage by stage, it would cause harm and destruction to **Sīla** thereby causing one to fall into the four Nether Worlds. It also tends to prevent reaching the Abode of Devas and the human World where happy conditions prevail. It would also probably hinder one from getting liberated from the sufferings of **Saṃsāra**. Conceding to the mundane desires of oneself, for having had to nourish and look after the material body, according to its dictates, all kinds of sufferings and misery have been met with all throughout the **Saṃsāra**. By reflecting on such kind of fault, etc., the arising thoughts (**vitakka**) should be rejected. The



following **gāthā** (verse) was composed by sages of the ancient times, showing the method as to how it should be borne in mind similar to what has been stated in the foregoing.

**Nāhaṃ dāso bhaṭo tuyhaṃ nāhaṃ posemi dāni taṃ.**

**Tvameva posento dukkhaṃ, patto vaṭṭe anappakaṃ.**

Oh, Khandhā, the material body, the so-called ' Self ' which causes **kāmavitakka** to occur! I'm not your personal property a slave, nor your servant - a mere labourer earning daily or monthly wages. Having received due admonition from the Lord Buddha, I cannot at present possibly nurture and bring you up according to your fancy, or rather, concede to your desires. I've suffered a lot of trouble and misery throughout the rounds of life existences for having fostered care on you and brought you up to please you according to your will.

### **Third Method of Bearing in Mind**

If **kāmavitakka**, etc. frequently occur connected with any sense object, this object should be ignored without any regard. If such thoughts arise at every moment of contemplating and noting, the practice of contemplating and noting may better be stopped for a while. Much benefit may be accrued to some persons by putting off the contemplation and noting when yearning desire goes to the extreme or when becoming over-anxious and over jealous. When it so happens, it would be proper to completely halt the contemplating and noting for a period of two hours, or three hours, or half-a-day,

or a whole day, or a whole night and then to have a light talk with other persons staying together with you on extraneous matters as a diversion. It would appear even necessary also to go on a pilgrimage, to do the worshipping and pay homage to pagodas. Moreover, bathing, washing of clothes, etc. be done. If desirous of going to bed, sleep for some time to keep the mind at rest without contemplating and noting. Only when an opportune time comes, usual contemplating and noting should be resumed. This method of performance will be greatly beneficial to those who cannot make a progress towards **Magga- Ñāṇa**, the knowledge of the Path, for being over-zealous and over-exertion in practising meditation in spite of his achieving a very keen knowledge of **Saṅkhārupekkhā** for a very long time. Hence, it has been preached in the Pāḷi Text as: "**A-sati a-manāsikāro āpajjitabbo**," i.e. reaching the stage of becoming unmindful (not having **sati**) or not bearing in mind (not having **manāsikāra**). Instruction has been given in **Atthakathā** in the same manner. If these thoughts (**Vitakka**) cannot as yet be rejected by just setting them aside without bearing in mind, any lesson or script which is remembered by heart should be uttered by rote. Or, in the alternative, metaphorically speaking, what is carried in one's own hand-bag or pouch may be taken out and then, repeatedly observed to find out what these are, reflecting thus: "Oh, this is a lighter, or that it is a match box, or that it is a pin, or that it is a razor, or that it is a nail-clipper, or that it is a needle, etc., etc." The method adopted by sages of old time as to how **Vitakka** can be rejected by performing the work of constructing a building meant for meditation, has also been cited in the said **Atthakatha** together with a number of anecdotes in illustration.

## **Fourth Method of Bearing in Mind**

If a thing is imagined or planned, the cause for the arising of that imagination must be investigated and known. Prior to the obvious arising of that imagination, some vague thought usually occurs in the mind connected with any one of the sense-objects. If it can be noted and realized, the moment such a thought arises, imagination is likely to be eliminated and deterred from arising. This thoughtful idea or imaginative mind may last for a considerable length of time in the case of a person who finds pleasure in and is bent upon inviting this imaginary thoughts to arise. A person who is contemplating and noting at every moment the imaginative thought occurs, having had no desire to entertain this thought, may be able to get rid of the arising thoughtful imagination even at the initial stage of its occurrence. It may also be cleared away immediately, and then, realization will come automatically after some time. If it is not dispelled, the mind that impels the last 'imaginative thought' to arise should be reflected upon; and the mind that is borne in heart which causes to bring forth the imagination, should be reflected upon. Investigation should therefore be made according to the a method just stated from the initial stage of the arising thought till it finally reaches the stage of the occurrence of the mind bearing in the mind. If by so investigating, the initial cause is detected and perceived, resolution should be made not to permit such a mind to recur and then, contemplating and noting should again be proceeded.

## **Fifth Method of Bearing in Mind**

This method is not of different kind of bearing in mind. It is the method requiring relentless effort to be put in to contemplate

and note as is usually contemplated and noted. No matter whatever form of **Kilesā** may arise, contemplation and noting should be done at every moment of its arising without imagining and without a stop, vigorously and continuously, just like a person who is in a furious mood intimidating as: "What is the stuff you all **kilesās** are made of ? I'm going to subdue you and get the better of you and make a conquest of you repressing you by noting seriously." Hence it has been described in the Text of Pāḷi as: "**Tena bhikkhave bhikkhunā dantebi danta mādhyāya jivhāya thālon āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ.**" i.e. Oh, Monks! If by any other means, **vitakka** cannot yet be rejected, a monk who meditates should suppress the wandering mind that imagines, thought the mind which contemplates and notes with a grin with all his might by firmly grinding the upper row of his teeth on the lower teeth, and placing the tip of tongue at the palate. If unremitting effort is made to contemplate and note according to the Fifth Method of bearing in mind, the wandering mind will undoubtedly be subdued. Such being the case, this Fifth Method is most suitable for those persons who are lacking in knowledge, and who indulge in the practice of meditation for a short period of time, say, a few days, or a few months. All **yogīs** who are meditating **Vipassanā** should have especially high regard for this Fifth Method. **Bhāvanā** that is developed by means of this method being continuously devoted to contemplation without letting the mind go astray is known as "**Appaṇidhāya bhāvanā.**" The other four methods are developed, after the rejection of **vitakka**, the other kinds of four methods for having again resorted to contemplating and noting with the mind fixed on an object of sensation, falls within the ambit of **Paṇidhāya bhāvanā**. This **Paṇidhāya bhāvanā** is, or course, more

appropriate to men of wisdom accomplished with knowledgeable experience, who practise for a long duration of time, i.e. for months or years. These two kinds of **bhāvanā** - **Paṇidhāya** and **Appaṇidhāya** are mentioned in Satipaṭṭhāna Saṃyutta Pāḷi (Sam-3-135). Furthermore, the methods of bearing in mind to develop **Bojjhaṅga** and to reject the arising **Nīvarana** are also described in Satipaṭṭhāna Aṭṭhakathā, etc. These methods generally are embraced in **Paṇidhāya-bhāvanā**.

### **What is to be briefly noted in the eight niyyāna**

All wholesome deeds (**kusala**), meritorious deeds, are the dhammas leading to the liberation of Ariyas. All wholesome deeds should be done. However, in the course of continuously developing **Vipassanā**, emphasis should be made on Vipassanā to be developed. When it becomes impossible to note because of the very fleeting mind, **vitakka** should be rejected by the proper method of bearing in mind (mindfulness), and then, again carried on with the practice of contemplating and noting. The spiritual teacher should instruct and give appropriate guidance to a person lacking in knowledge and experience.

All unwholesome deeds **akusala**, demeritorious actions, are the factors that hinder and deter emancipation from the miseries of **Saṃsāra**. In the case of **Vipassanā**, all imaginary thoughts which flit and reflect without contemplating and noting, are indeed the phenomena that deter **Vipassanā**. Such factors should be eliminated or dispelled by way of contemplating and noting them every time they occur.

## **DANGERS BESETTING SAMADHI AND THE REMEDIAL MEASURES**

### **1-2 Dangers and Method of Cure/Curative Measures**

**(1) Atitānudhavanaṃ cittaṃ vikkhepānupatitaṃ,  
taṃ vivajjayitvā ekathāne samādahati,  
evampī cittaṃ na vikkepaṃ gacchati.**

**(2) Anāgatappaṭikaṅkhaṇaṃ cittaṃ  
vikampitaṃ, taṃ vivajjayitavā tattheva  
adhimoceti,  
evampī cittaṃ na vikkhepaṃ gacchati.**

### **The meaning of the above two Pāli phrases are as stated below:**

(1) The consciousness or mind that runs after the past sense objects falls upon the distraction. (It is the binding fetter of the concentration. (Samādhissa paribandho). (This clause is an excerpt from the explanation of upakkilesa in order to make the meaning clear.) Having abandoned that past object, and placing or keeping well on the single (present) object, the mind does not go to distraction, i.e., the mind is not distracted.

(2) The consciousness or mind that longs for the future sense objects trembles, i.e., is not stable. (It is the binding fetter of the concentration.) Having abandoned that future object, the mind is

released or; placed on the present object. In this way, the mind does not go to distraction, i.e., the mind is not distracted.

They can explain further as follows:

(1) All what has already been seen, heard, smelt, eaten, touched, and thought of or known are called the past sensations. The retrospective mind dwelt on the past objects will fall within the category of the distracted mind. It is in fact, the mind that is wandering, or rather, distracted, How it is imagined may be described in this manner: imaginative thoughts may probably arise in the course of contemplating and noting with retrospection on what has been seen, heard, experienced, felt and noted in respect of the sense-objects during those days, months and years that have already elapsed. Good or bad sensations felt in contemplating and noting might also have been recalled to memory and reflected upon. And what has escaped notice might probably be imagined again after some time. It might also be reflected as to whether noting that has been done was good or bad, vivid or dim, and also as to what has been noted is **rūpa** or **nāma**, and so on. All such reflective moods, thoughts and imaginations that have made their flights to the past events are known as the flitting mind, or in other words, "distraction". This is nothing but a danger to **Vipassanā-samādhi**. Hence, at every moment of the occurrence of the flitting mind that wanders, it must be contemplated and noted, and then, the mind should be put with fixed concentration on a single object which presently arises. In other words, "noting should be done on the object at every moment of their arising." As it concerns **Vipassanā samādhi** in this respect, it is said to be the present sense-objects

i.e., - objects of consciousness. If it is a matter of **Samatha**, the mind should be fixed with one-pointedness only on the meditation-object of **Samatha**. For future purposes also, please note in the same way that particular reference is made to **Vipassanā-samādhi** with due consideration. At every moment of the arising of the object, if contemplating and noting is carried out only in respect of the present phenomenal arising, the said mind will become stabilized and with calmness, free from distraction.

(2) All things or objects which are about to be seen, heard, touched and thought of or known, and which may arise, are known as "Future sense-objects or sensations". The mind that imagines, and is hoping and longing for such objects of consciousness is of flitting nature in the sense that it is vibrating. It does not remain still or calm. It looks forward to the future expecting and imagining what is going to be seen, heard, etc., and what are likely to be the prospects. It may occur in the mind as a vision, as if it were a reality, relating to the manner in which a person with whom one wishes to meet is being found; or in which one has become prosperous in a business venture done in such and such a way, or the manner of reaching the abode of devas, etc., etc. He may be expecting for an object of consciousness to arise to be mentally noted, and also anticipating for a better and more satisfactory noting. Moreover, Special Knowledge and Special Dhamma may be hoped for. One might even consider what kind of peculiar perception and awareness is going to take place. Feeling of anxiety may occur whether success would be found in the practice of meditation. All these are rambling thoughts arising from the tremulous mind expecting for consciousness which has not yet arisen. It is a mind which is not tranquil and stable but is restless, wandering and fluttering. These



are indeed to dangers which beset **Vipassanā-samādhi**. This sort of mind should also be noted at every moment of its arising. It means to say that **"Noting should be done only at every moment of its arising."** If noting is done and carried on in this manner, the mind will remain calm, without distraction for a moment.

### **To be remembered in brief**

Do not reflect on the past and also do not look to the future or  
Imagine what is going to happen. Just contemplate and note the  
present

Arising of the phenomena of **Rūpa-Nāma** without a miss.

#### **3-4 Dangers and Method of Cure**

**(3) Linam cittaṃ kosajjānupatitaṃ, taṃ  
paggaṇhitvā**

**kosajjaṃ pajahati, evampi cittaṃ na  
vikkhepaṃ gacchati.**

**(4) Atipaggahitaṃ cittaṃ uddhaccānupatitaṃ,  
taṃ viniggaṇhitvā uddhaccaṃ pajahati,  
evampi cittaṃ na vikkhepaṃ gacchati.**

(3) Laziness or indolence always follows in train after the mind that slacks, or rather, the mind that is feeble. In other words, idleness creeps in. Upholding or encouragement should be given to this mind which becomes slack, and by doing so, idleness is rejected or expelled. If so rejected, the mind will not be distracted.

(4) The mind that makes great exertion is always accompanied by the wandering thoughts, nay, it tends to be restless. The mind that becomes greatly strengthened through utmost exertion, if subdued, will reject the restlessness. If so rejected, the mind will not be distracted.

They can be explained further as follows:

(3) When the noting in the course of contemplation becomes weak, or rather, when no advancement is made towards achievement of Special Dhamma in the course of progressive insight, the mind may become less active and slackened. This is mere idleness not wanting to meditate. It is a danger to achieving **Vipassanā-samādhī**. Such being the case, every time idleness or sloth takes place, it should be noted and rejected. If failed to reject it by so doing, effort should be made to raise the morale or stimulate the mind. The manner of giving stimulation to or spurring up the mind can be known from the manner in which the eleven (11) kinds of cultivating **Viriya bojjaṅga** are made as shown in Aṭṭhakathā. A few examples will be cited.

### **Consider the Danger of Apāya**

The body of a being who lands in hell (**apāya**) has a dimension equal to three **gāvuta** (3 leagues). According to Myanmar linear measurement, it measures 4 'Taing' and 800 "Tās" (1 Tā = 7 cubit), one cubit being equal to about 18 inches. The guardian keepers or warders of hell let these immensely huge hellish beings or creatures lie stake on the extremely bright surface of the burning iron-moulded solid earth, and then strike them hard with a big red-hot iron spit of the size of about the trunk of a toddy palm tree pinning it down on the right palm of the bullish creature. The same

manner of severe punishment or ill-treatment is done to the left palm, right foot, left foot, and the hip. In the same way, cruel treatment is imposed upon the creature placed in a lying posture with face down, and also in a reclining posture pinning them down in all the five places of the body. The hellish creature, i.e. the inhabitant of hell will remain alive for so long as his **akusala-kamma** is not yet exhausted. Such a being suffering in hell is in a state of immense misery. Prior to being ill-treated, he feels greatly miserable at the sight of the burning earth surface. He also feels very much dejected by merely hearing the harsh and cruel words of command given by the warders. Having seen, heard of and suffered all such severe and cruel treatment, he has to undergo immeasurable agony, pain and misery both physically and mentally. While undergoing this terrible state of condition, neither helps and succour nor can pity be expected despite his repeated entreaties. He has to suffer severe pain, suffering and misery alone without the help of any one, or parents, or relatives and friends, and undergo considerable distress every second, every minute ceaselessly wailing and crying bitterly. Under such circumstances, there is no opportunity for him even to think of practising Vipassanā.

Then the hell-warders chop the denizens of hell, who do not expire till now, with a gigantic mattock or hoe as big as the half size of a house's roof, till the latters are changed into the shape of hexagon or octagon. The blood that flows becomes a river and automatically burns to the hottest point. The sufferings of the denizens of hell are beyond measure.

At this moment they have no opportunity to practice meditation, under the above mentioned torture, if they are not dead; they are change upside down and chopped with the big mattock. If

they do not expire then, they are forced to pull the fired iron cast like bullocks or horses and to climb up the mountain of fire. If they are opposed to climbing up the so-called mountain, they are beaten with the hottest fired iron rod, and are again compelled to climb up. When they arrive at the top of the mountain, they must climb down then. They must climb up and down repeatedly.

Then these denizens of hell are thrown off by force into the barrel of bubbling iron liquid. They are also sunk with bubble up to the bottom of iron cauldron. In this way, to reach the bottom lasts thirty thousand years. Then to flat on the surface lasts another thirty thousand years. On the surfaces, they are floating to and fro like the rice grains floating up and down in the boiling pot. They are surely faced with unmeasured sufferings. At that moment, it is impossible for them to practice meditation.

If the hellish creatures do not die due to his evil **kamma** not being exhausted as yet, the Warder of Hell picks or rather, hauls him up from the boiling cauldron of iron liquid and then throws him down to the everlasting flaming cauldron. This Hell has a dimension of one **yojana** each in its length, breadth, and height. It is something like a huge square box made of iron. The flames from the eastern wall penetrating through the western wall reach outside to a distance of hundred '**yojanā**' and are burningly hot. Fiery flames from the western wall, northern wall, the iron ceiling high above, and from the level of the solid earth below likewise spread over a wide expanse with all fury and vehemence. The unfortunate inhabitant of hell is almost roasted alive and is running about helter-skelter in great pain and misery raising hue and cry. Sometimes, after a considerable number of years have elapsed when one of the gates of the said Hells is open at a certain moment, the hellish creatures rush towards

the opening space of the door. Some of them are rolling in great pain and agony while struggling to reach the door with much fatigue and exhaustion. A few of them reach the threshold of the door. Some are able to reach outside. After millions of years, this big door is closed automatically. One who is able to escape again falls into the Hell of excrements immediately after getting out of the door? While swamped in that excrement, he is bitten by larvae each measuring up to the size of a neck of an elephant, or about the size of a round boat in thickness.

After his escape from the said Hell, he falls into the hell of hot burning ashes. In that hell, he suffers terrible misery for being burnt by live-burning coals and scorchingly hot ashes. After being released from that Hell, he again reaches the Hell of forested wild plants called "**Letpan**" (silk cotton). These trees have sharp big thorns about 16 inches in length. These are all red-hot. The Hell Wanders mercilessly beat him and force him to climb up those trees. When climbing up, the big sharp thorns turn downwards in a reverse position. When descending from the tree, the thorns turn upwards. As climbing and descending have to be done in fright with great speed, the entire body is torn to pieces. After his escape from the said Hell, he reaches the hell of a forested area of sword like leaf. No sooner has he landed at this hell, the double-edged blades of the leaf which are like swords start falling on the hellish man as a result of whom his bodily limbs such as, hands, feet, ears, nose and other parts of the body are severed or out asunder. When he takes to his heels to avoid grave disaster, razor blades sprout from the iron-moulded earth. In his front, iron walls stand firm blocking the way to prevent him from making an escape.

After being released from the said Hell, he lands in the hell of a stream of canes (stems of giant roads) known as "**Vettaraṇi**", (\*\* **this hell is full to the brim with the boiling iron liquid.**) In this hell there are climbers, i.e. climbing plants and lotus leaves which resemble razor blades. The entire surface of the earth below is covered with standing razor blades. The banks are diffused with cane reeds-climbers and 'samam' grass (Bot: Sacrificial or **Kusa** grass) which are as sharp as razor blades. The person in hell gets into the stream, he suddenly collapses because of either injuries or outs received from the sharp blades, or of injuries to the skin cause by scalding. When he falls down in pain, he is helplessly drifting up and down the burning liquid of iron. He also receives severe incised wounds from canes, **Kusa** grass which thrive all along the bank of the stream, and also from climbers and lotus leaves in the mid-stream. His body is therefore torn to pieces and cut into shreds. Thereupon, no opportunity arises for him to indulge in the practice of meditation.

When Warders of Hell find this hellish inhabitant in distress floating to and fro, they pull him out with a great iron hock, and ask him what he wants. If he replies as being hungry for food, they would bring an iron basket containing red-hot pieces of solid iron to read him. Then the poor hellish creature shuts his mouth tight in great fear. When doing so, the Wander of Hell proceeded to open his mouth with a pointed pick-axe from one side. Another Warder also opens the mouth striking it from the other side in the same manner. When the mouth is open, they feed him throwing the red-hot solid iron pieces into his mouth. These burningly hot iron pieces burn up the lips, tongue, throat, larynx and intestines and then find their way through the lower **dvāra (anus)**, the posterior opening in the

alimentary canal. If he says he is thirsty, they would pour down the boiling liquid-iron into his mouth. These liquid similarly cause burns and are excreted or discharged from the anus. The hellish creature immensely suffers pain and misery without being able to move. For so long as he is alive due to his unwholesome **kamma**, the said hellish creature is hurled back to the big hell by the warder. This kind of tribulation and dire distress in hell has been elaborately described in **Bālapaṇḍita Sutta, Devadūta Sutta**, etc. The present illustration is given in brief as extracted from these Suttas. A person who has gone down to Hell and faced tremendous suffering and untold misery cannot possibly find chance to practise Vipassanā meditation. As such, admonition has been given in the way as stated in the foregoing.

Oh, men of virtue! You who are presently carrying on contemplating and noting Vipassanā! Be on the alert without forgetfulness. Don't feel lazy. If you are forgetful, negligent, and idling, you cannot possibly escape from the incessant rounds of existence (saṃsāra). If so unliberated, at one time or the other, you are likely to descend to hell, and then you will have to go through untold sufferings and misery. You had gone through great sufferings and misery in the past. In the course of your coming across misery in hell, though you might yearn for acquiring merits with tears in your eyes, opportunity will not come in your way to be able to indulge in the practice of Vipassanā. Now is the opportune moment for you to endeavour practising meditation. Accordingly, I would exhort you to do so. Don't be lazy. Don't forget and be negligent. Indulge in the practice of **Vipassanā** meditation with enthusiasm and diligence. Respectfully follow and comply with the admonition benevolently

given by the Buddha conveying the same sense as stated in the following words.

**Jhāya (tuvaṃ) bhikkhu mā pamādo,  
Mā te kāmaguṇe ramessu cittaṃ.  
Mā lohaguḷaṃ gilī pamatto,  
Mā 'kandī dukkha'midanti ḍayhamāno.**

Dhammapada verse 371- In conformity with  
Opacchandasadakā Lakkhaṇā

The meaning of it is that "Oh, Bhikkhu! Do contemplate and note with unremitting effort in an equally balanced state. Don't delay and get idle. Don't let your mind seek for pleasure and comfort in the five constituents of sensual pleasures (**kāmaguṇa**). By being indolent with negligence, you might at times be thrown into hell and therefore, don't let yourself down to the extent of reaching the purgatory and swallowing the burning iron pieces inasmuch as you too are reluctant to do so. You should better avoid sufferings bitterly crying and wailing and then, clamouring as "How miserable it is to be cruelly burnt in the fiery fires of hell!"

No opportunity can be had while you are caught in the fishing-net or fish-trap in the World of Animals. As an animal, such as, a horse or an ox or a buffalo which has to be shouldering the heavy load of a carriage, or pulling a bullock cart at the point of a stick or cane fixed with a sharp-pointed pin, you will have no opportunity to think of or practise meditation. In the Abode of Petas while stricken with extreme hunger and thirst for countless number of years (aeons), opportunity does not afford you to perform the practice of meditation. Nor will you have opportunity to mediate if you happen



to be in the world of kālakañcika Asurakāya where you will suffer misery being faced with starvation and scorched to near death under the onslaughts of strong winds and burning sun, etc., while shouldering the burden of your **body** with a dimension of 70 or 80 cubit feet made up of only bones and skin. Such animals, **petas** and **asūrakāya** cannot achieve **Vipassanā-ñāṇa** and **Magga-ñāṇa** much as they might wish to endeavour practising meditation. Oh, you men of virtue! Only in this existence as human beings as at present, Vipassanā meditation can be practised. Hence, you should not remain idle. Don't neglect yourself. Go on practising meditation. This is how encouragement is given reflecting on the dangers of **Apāya**.

### **Reflect on the Advantages**

**Magga-Phala-Nibbāna** is achieved by means of **Vipassanā** meditation. Through this achievement one is liberated from the miseries of **Apāya** and **Samṣāra**. How could such immense advantages be derived by developing **Vipassanā** perfunctorily and superficially? It is not true that serious effort need be made to earn even a hundred or a thousand or ten-thousand kyats in the field of mundane affairs? Why shouldn't one be able to put in his efforts wholeheartedly for duration of 7 days, 15 days or a month or more, to get liberated from the world of miseries through full accomplishment in the practice of Vipassanā. It stands to reason to strive and sweat for a period of one day so as to gain wealth and happiness for a period of one year. It is all the more reasonable and is worthwhile doing things with all earnestness by going through

hardship for a month to derive happiness throughout the whole of your life-span. Why shouldn't one be able to put in arduous effort undergoing hardship for a period of 15 days, one month or two months, etc., to get rid of all sufferings and misery in preference to striving and toiling in the matter of worldly business affairs? Oh, men of virtue! Do make relentless effort relating to the work of **Vipassanā** which can bring about immense advantages in achieving **Magga-Phala-Nibbāna**. (This is the manner of giving encouragement by reflecting on the advantages that can be derived.)

### **Think over and Consider about the way of Practice**

This **Vipassanā** journey cannot be performed by ordinary worldlings. This is the path trodden only by Buddhas (Enlightened one), Pacceka-buddhas (individual Buddha) and Ariya-sāvakas (the Noble Disciples). Lazy-bones and worthless persons cannot tread on this path. One who walks on this path is partly accomplished with the special attributes and morality of the Buddhas, Pacceka-buddhas and Ariyas. Oh, Men of virtue! Why are you slack and half-hearted in accepting and emulating the attributes and the quality of virtue of the Noble Ones, such as, Buddhas, etc.? Follow the Path led by these Noble Ones and try to reach a good distance towards the final destination (Ariya-magga-phala) - **Nibbāna** with constant diligence. (This is the way of encouragement given to walk on the Path that is usually trodden by Ariyas).

## **Reciprocate your thanks to benefactors or supporters**

(The manner of this reflection is relevant only to monks). Male and female benefactors alike have to be toiling continuously day and night seeking for money, goods, things and property for their own livelihood. In some cases, they may have to perform their work at the risk of their lives. Nevertheless, only an appropriate amount of accumulated wealth or savings is spent for their own personal use out of their hard-earned money. The cream of their earnings either in kind or cash are offered in donation to monks. This act of charity is done not because the monks are their relatives and kinsmen. Neither because they are indebted to the monks. Nor this donation is offered hoping that assistance will be given them to gain prosperity and riches in their business venture, or to get a rise in rank, or better off in their official status. As a matter of fact, monks are accomplished with **Sila, Samādhi and Paññā**. By giving away in charity to such noble monks, immense benefit and happiness can be gained to the extent of reaching the happy states the world of human beings and devas, and also **Nibbāna**. Metaphorically speaking, great benefit equal to the size of a big banyan tree can be derived by donating only a small amount comparable to the tiny seed of a banyan tree. Throughout innumerable existences to come, they are likely to be reborn in the world of human beings and the Celestial Abodes where happy conditions prevail, by offering in donation just a mere spoonful of cooked rice or rice, a plate of curry, a fruit, a cake, a single piece of robe, a small monastery, or a dose of medicine. **Nibbanā** can even be attained. Expecting to gain such benefits, people are donating part of their property and belongings which they own and possess for their own use and consumption. (It only refers to a

purified form of '**dāna**' - gift offered with righteous faith). Although such alms giving or charity is made with a benevolent mind, if the monk, the recipient of alms, is not accomplished with the noble qualities of **Sīla, samādhi** and **paññā**, the act of **dāna** or charity cannot possibly bring great advantages, or rather, merits, as may be anticipated. Only if the monk is endowed with the qualities of **sīla, samādhi**, and **paññā**, full advantages will accrue. Hence, a monk who honestly wishes to cause his benefactors, both male and female, to gain full advantages from their virtuous acts of **dāna** with confidence in and reliance upon his **sīla, samādhi** and **paññā**, should make it a point to endeavour for the full accomplishment of **sīla, samādhi** and **paññā**, etc. It would be highly improper to remain idle and take things easy. If he is indolent and is lacking in his monastic duties, it amounts to lack of due consideration on his part for his male and female benefactors. It has therefore been preached in Ākaṅkheya Sutta (Ma - 1 - 39) in the following words (in Pāli).

**Ākaṅkheyya ce bhikkhave bhikkhu " yesāhaṃ  
cīvara piṇḍapāta senāsana gilāna paccaya  
bhesajjaparikkhāraṃ paribhōjāmi, tesaṃ te  
kāra mahapphalā assu mahānisaṃsā" ti.  
Sīlesvevassa paripūrakārī, ijhattaṃ ceto  
samatha'manuyutto anirākatajjhāno,  
vipassanāya samannāgato, byūhetā  
suññāgārānaṃ.**

## **TRANSLATION**

Oh, Monks! "Considering that I'm making use of another person's property, such as, robes, food, monastery and medicines for my own use and consumption.", if a monk really and honestly wishes as:" May the charitable acts of these benefactors in offering the said properties bring them immense advantages", then, this monk should fulfil his priestly duties for the full accomplishment of his good moral conduct (**sīla**), etc. " He should practise **samatha** to gain tranquillity of his mind. He should also keep himself engaged in the work of contemplating and noting, and absorbed in **Jhāna**. He should be fully equipped with the attributes of **Vipassanā**. He ought to retire to a secluded monastery and try to develop **samatha** and **vipassanā**.

Therefore, encouragement should be given reflecting as stated above, Oh, Noble Bhikkhu! Take into consideration that these male and female benefactors have offered food, robes and so on with reliance and confidence in you. In fact, they expect nothing from you. They are doing the acts of charity with their sole intention to gain happiness by being reborn in the world of human beings and of devas, and for the attainment of **Nibbāna** in due course. For being able to make use of and consume those donated properties you do not have to worry about food and nourishment. Nor will you have to face the miserable conditions of heat and cold. You will have no anxiety either, for acquiring the necessary requisites of a bhikkhu without the need to go through hardship. And moreover, you will have ample time at your disposal to freely practise the Dhamma in accordance with the due admonition of the Buddha. Hence, all benefactors really deserve much gratitude. However, if at all you are

slack and negligent in your effort to accomplish, **samādhi** and **vipassanā** knowledge through indolence, these grateful benefactors who have great faith in and reliance upon you will not be able to enjoy the beneficial fruits of their acts of **dāna** to the full. Therefore, in order to be able to reciprocate their goodwill to which you are indebted, you should better indulge in the practice of **Vipassanā**, with relentless effort. (This is the way of encouragement through reciprocity.)

A monk who practises meditation diligently with **caturaṅga-vīriya** by encouraging himself as stated in the foregoing, he could reach up to the stage of **Arahatta-Phala** as in the case of **Mahāmitta Thera** cited in a number of **Aṭṭhakathās**, and in the case of **Piṇḍapātika Tissa Thera** mentioned in **Ekaṅguttara Aṭṭhakathā**. It has therefore been preached in **Samyutta Pāli** Text as follows:-

**Alameva saddhāpabbajitena kulaputtana vīriyaṃ ārabhituṃ, "Kāmaṃ taco ca, ṇhāru ca, aṭṭhi ca avasissatu sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ, na taṃ apāpuṇitvā vīriyassa saṅṭhānaṃ bhavissati"**ti. (pa) **Na bhikkhave hīnena aggassa patti hoti. Aaggena ca bukkhave aggassa patti hoti. (pa)Tasmā tiha bhikkhave vīriyaṃ ārabhatha appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, " evaṃ no ayaṃ pabbajjā avañjhā bhavissati saphalā saudrayā, yesañca mayaṃ paribhuñjāma cīvara piṇḍapāta senāsana gilānapaccaya bhesajja parikkhāraṃ, tesam te kārā aṃesu**

**mahapphalā bhavissanti mahānisamsā " ti  
evañhi vo bhikkhave sikkhitabbaṃ, attatthaṃ vā  
hi bhikkhave sampassamānena alameva  
appamādena sampādetuṃ, paratthaṃ vā hi  
bikkhve sanpassamānena alameva appamādena  
sampādetuṃ ubhayatthaṃ vā hi bhikkhave  
sampassamānena alameva appamādena  
sampādetuṃ.**

[Some have been omitted to avoid becoming lengthy. Those who can spare time and are able to through at length, may peruse and note **Nidāna Saṃyutta Dasabalavagga** (266) along with **Aṭṭhakathā** (46)]

## **TRANSLATION**

A Person who enters into Order and is ordained as a monk having implicit faith in Buddha with a firm conviction that he will reach up to the stage of **Magga-Phala-Nibbāna (Saddhāpabbajita)** should invariably manage to meditate with all perseverance (**caturaṅga vīriya**), which has the four factor or qualities. How to manage may be put in that light, e.g. " Let my material body be reduced to mere skeleton with only a remnant of skin, veins and bones (these are the three qualities) and let the flesh and blood be dried up, and if to so happen (This is one quality), I would as a man with all might and main and with will-power and strength, strive to meditate stage by stage by putting in my effort unremittingly, and by doing so, **Magga-Phala-Nibbāna** is likely to be within my reach." It is indeed right and proper to take a decisive step to practise meditation without interval by exertion which has the

four factors until such time **Magga-Phala-Nibbāna** is attained. Oh, Monks! It is absolutely absurd to reach the noble destination of **Magga-Phala** with deficient and inadequate strength of **saddhā** (faith), **vīriya** (effort), **sati** (mindfulness), **Samādhi** (concentration), and **paññā** (knowledge). Oh, Monks! The stage of sanctification-**Magga-Phala-Nibbāna** can only be attained through the noble and keen **saddhā, vīriya, sati, samādhi** and **paññā**. Oh, Monks! such being the case, put in your effort to reach the goal where you have not yet reached, to achieve what has not yet been achieved, and to attain realization of what has not yet been realized. "If you practise and work with diligence, the performances done by all of us - Monks, will not be in vain, fruitless and unprofitable. More than that - we are wearing the robes, consuming the food, living under the roof of the monastery, and depending upon the medicines offered to us as gifts by the donors - our benefactors. These gifts offered to us by them are of great benefit to us. "Reflecting as such with your foresight, you should devote your energy solely to the work of meditation. Oh, Monks! You should conduct yourselves likewise. Oh, Monks! It is proper that he, who anticipates his own advantage that will accrue, should try to accomplish himself with **Sīla, Samādhi** and **paññā** by cultivating mindfulness at all times. Oh, Monks! A person who foresees and cares for the welfare and gain of others should likewise endeavour to accomplish himself with **Sīla, Samādhi** and **Paññā** through mindfulness contemplation. Oh, Monks! A person, who also wishes to bring about advantages to both parties with his foresight and goodwill, should be accomplished in **Sīla, Samādhi** and **paññā** through Mindful Contemplation.

Furthermore, by reflecting upon the admirable and eminent position as an inheritor of **Lokuttara Dhamma**, and the



magnanimity of the Buddha, the Exalted One, as a Teacher of mankind, etc., the mind can be raised or encouraged. Moreover, by reflecting on the supremely noble attributes of the Buddha as indicated in **Pītisambojjhaṅga**, one of the seven requisites for attaining the Enlightenment, and the attributes of Dhamma and Saṃghas, the way supreme effort was made in the matter of practising meditation by Soṇa Thera, etc., purity of **Sīla** or morality, as also the highly revering quality of Suttanta-desanā, etc., the mind can be made to become greatly inspired and delightful. When the mind gets delighted and inspired by being encouraged with any one of these methods, or with a variety of methods, it will not go astray and instead, become firmly fixed with concentration, calm and free from obscurity. Then, contemplating and noting can be done efficiently, or rather, will gain momentum.

(4) Sometimes the mind may become extremely keen and eager with concern while meditating. Thought may often arise with anxiousness as to how noting will be done on the arising consciousness without even missing all subtle objects. Reflection is likely to be made very often as to whether "recollection can be made or not", or that "such and such a thing has missed the noting", and that "next time, noting will be carried out so as not to miss or skip anything which ought to be noted." Imagination may take place off and on that "the best and greatest exertion has been made in practising meditation and that no further exertion need be made." Probably the meditator would strive grinding his teeth and closing his mouth with all his might, stiffen his hands and clench his fist. Such thoughts and imagination which often arise with extreme anxiety, is the mind that is unstable and distracted. The mind being distracted wandering all the time, the noting mind tends to divert from the

meditation object. It would appear as if the mind is bounced back or springing up from the sense-object. Hence, extremely anxious mind is a danger to **Vipassanā-samādhī**. The distraction of the mind (**Vikkhepa**) and this **Uddhacca** (restlessness) which is mentioned where the first danger is concerned is identical as the wandering thoughts. However, in relation to the past objects (ārammaṇa), as the wandering thoughts being similar to throwing away or scattering the mind, it is known as "**Vikkhepa**". By becoming often anxious, as the wandering thoughts occurring in close proximity connected with noting, appear to be springing up from the sense-object that is noted, and also appear to be staying somewhat aloof from the sense-object, it is known as "**Uddhacca**". Their difference should be noted in the like manner.

When becoming anxious, thoughts that imagines with eagerness may escape notice, or rather, may probably be missed in the course of noting. The sense-object noted and felt may also be obscure and vague. Hence, it is likely that the noting will become weak. When it so happens, keep the anxious mind at ease. "There is no such thing as 'T' or 'Self' capable of fulfilling the desire as one might wish. No matter every effort is made in the course of contemplating and noting, **Vipassanā-ñāṇa** which will enhance the power of noting, may not occur. In that case, relax the mind and carry on noting steadily just to keep it going without a break taking an indifferent attitude though it might be taking place as it likes, or might even miss something which should have been noted." By merely relaxing the mind as such, elimination of **Uddhacca**, the restless and straying mind, would have been automatically accomplished. It will stop wandering and flitting. In some cases, the moment relaxation is made, the mind becomes tranquil, and noting

will gain its momentum with all clearness and vivacity. It has therefore been preached that "the mind always stop wandering and becomes tranquil by subduing or suppressing the over-eagerness in contemplating and noting."

### **To note in brief**

If the contemplating and noting becomes very feeble, it should be raised and stimulated. If it is too rigid and vigorous, it must be relaxed. Only by noting without too much rigidity and slackness moderately in an equilibrium condition, the mind becomes tranquil and stabilized.

#### **5-6 Dangers and Method of Cure**

**(5) Abhinataṃ cittaṃ rāgānupatitaṃ, taṃ sampajāno hutvā rāgaṃ pajahati, evampi cittaṃ na vikkhepaṃ gacchati.**

**(6) Apanataṃ cittaṃ byāpādānupatitaṃ, taṃ sampajāno hutvā byāpādaṃ pajahati, evampi cittaṃ na vikkhepaṃ gacchati.**

(5) The mind which very much inclines and bends always goes in pursuit of lust or sensual pleasures. In other words, it falls into the trap-net of sensual attachment. The extremely pliant any yielding mind if fully comprehended, **Rāga**, lust or passionate desire, is abandoned. Also by abandoning, the mind will not be distracted.

(6) When the mind is very much detached or not inclined, it is always affected with feeling of ill-will or disappointment, or rather, one becomes disappointed or disheartened. This strayed-mind which remains aloof, having comprehended and understood, the malicious

**Byāpāda** is rejected. By rejecting as such, the distraction of mind will be suppressed and got rid of.

**Putting it in another way -**

(5) The rapturous mind which is absorbed in noting with keenness is known as the mind that is pliant and inclined. Also, the mind which often anticipates and is longing for Special Vipassanā knowledge and the noble Magga-Phala Dhamma, is known as an extremely pliant mind. The extreme bent of mind will occur in conjunction with the feeling of pleasurable attachment. This is 'danger' since it will probably cause to damage and deter the progress of **Vipassanā-samādhi**. How damage is done has already been stated and mentioned in the matter relating to First **Niyyānāvaraṇa**. Hence, at the moment of the occurrence of the extremely pliant mind, it should be firmly noted. If it is realized and comprehended as such, rejection of the pliant mind would have been considered as complete. This sort of mind will not arise again. By mere realization in the aforesaid manner, the success made in rejecting **kilesā**, such as, **rāga**, etc., will be obviously known and appreciated as in mentioned in Chapter ( IV ) relating to Saṃyutta and paṇṇāsa Aṭṭhakathās. When noting merely in an ordinary way without the occurrence of the extreme form of **rāga**, the mind will become calm and stable without distraction.

(6) A person who cannot satisfactorily contemplate and note after meditating for many days and months, may feel like abandoning his hope imagining as: "It seems impossible for me to achieve my objective." Such feeling of disappointment is the thought that shuns Vipassanā meditational exercise and avoids taking it up seriously which will thereby cause him no opportunity to gain realization of the Special Knowledge of the **Dhamma** and

**vipassanā-ñāṇa**. It might come into his head to quit and run away from the **Kammaṭṭhāna** or the meditation Centre where he is practising. This mind occurs combined with a feeling of disappointment (**Byāpāda**). If it no happens, there will absolutely be no concentration and tranquillity of the mind. How could the noting" be carried on satisfactorily? As such, this disappointing mind which becomes distracted is a tremendous danger to **Vipassanā-samādhi**. Hence, reluctance to note wishing to abandon the practice of meditation, and the feeling of disappointment should also be noted through contemplation, and then rejected. Don't relax and give it up though you are not successful in keeping your mind calm and stable by noting once or twice only. Repeat noting at every moment such thought arises and then revert to noting the usual object which is occurring and appearing in your mind's eye. Eventually, feeling of disappointment will totally disappear which would enable you to note with peace and tranquillity of the mind. It has therefore been preached as "**Taṃ sampajāno hutvā byāpādaṃ pajahati, evampi cittaṃ na vikkhepaṃ gacchati.**"

### **To be noted in brief**

Don't feel delighted with pleasurable longing desire. Don't get disappointed too. Every time desirable feeling occurs in respect of any pleasurable sensation, just carry on with your noting. Every time you anticipate and yearn for somethings, please note this mental act of yearning. Every time you feel disappointed, carry on with noting the mind that is disappointing.

## THE WAY VIPASSANĀ MIND REMAINS IN EKATTA

Imehi chahi ṭhānehi parisuddhaṃ cittaṃ  
pariyodātaṃ hoti. Katame te ekattā,  
dānavosaggu-paṭṭhānekattaṃ,  
samathanimittupaṭṭhānekattaṃ,  
vayalakkhaṇūpaṭṭhānekattaṃ, nirodhupaṭṭhāne-  
kattaṃ. Dānavosaggupaṭṭhānekattaṃ  
cāgādhimut-tānaṃ,  
samathanimittupaṭṭhānekattañca adhicitta-  
manuyuttānaṃ, vayalakkhaṇūpaṭṭhānekattañca  
vipassakānaṃ, nirodhupaṭṭhānekattañca ariya-  
puggalānaṃ. (Paṭisam: 166-167)

The meaning of the above Pāḷi passage is that the mind that becomes purified and clean in every aspect, for being able to expel all the said six kinds of dangers, remains aloof, or rather, in solitude without the interference of the companionship of **kilesā**. It is so. This single-mindedness constitutes-

- (1) **Ekatta (single-mindedness or unity of mind)** which manifests the act of giving away in charity, (2) **Ekatta** which manifests the sign or presage of **samatha** object, (3) **Ekatta** which manifests the characteristic of dissolution, (4) **Ekatta** which manifests or unfolds the cessation of all **saṅkhāras-Nibbāna**.

(These are the four kinds of constituents). The **ekatta** which foreshadowed the mental image of offering **dāna** and of sacrifice is the mind of the **yogīs** only, who have borne in mind the act of charity. The **ekatta** which reflects the sign of **samatha**-object is a

single mind of yogis who practise Samatha-bhāvanā. The **ekatta** which reflects the characteristic of dissolution of all **saṅkhāras** is also the one and the only mind standing aloof from others and borne by the yogis who contemplate **Vipassanā**. The **ekatta** which visualizes **Nibbāna** whereby all **saṅkhāras** have come to a complete cessation is the mind that remains apart on its own and is borne by Ariyās who have attained **Magga-phala**.

By employing six kinds of curative method as stated hereinbefore, the mind of a person who has got rid of or cleared away the dangers attached to **Samādhi** is only dwelt upon contemplating and noting the arising phenomena of **rūpa-nāma** continuously without looking back to the past or looking forward to the future, or without reluctance and slackness, or without over-anxiety, or without much eagerness, or without departure from the sense-object. This kind of Vipassanā Mindfulness is said to be purified without blemish and entirely free from **Nīvaraṇas**. It means remaining in a mental state of single-mindedness or one-pointedness. When **Samādhi** becomes strengthened, no **kilesā** can creep, in, in the midst of noting i.e. while noting. The mind that is noting through **bhāvanā** will not mix with its companions - the **Kilesas**. As such, this **Samādhi** which is keen and vigorous is known as "**Ekatta**". It means to say that it is the only kind of **Bhāvanā-cittuppāda (arising of meditation consciousness) dhamma** having no desire to mingle with or stay in the company of **Kilesās**. The mind that is developing meditation (**bhāvanā**) which occurs in conjunction with that **samādhi** is the tranquillity of the mind known as "**Ekaggatā**". What is meant by it is that it occurs singly without relying on the **Kilesā** and remains fixedly in **Samādhi**.

Of the four kinds of **Ekatta**, only the aspect or the state of alms-giving is reflected in the mind of a person who is developing **Cāgānussati**, the spirit of liberality or generosity, when his **samādhi** becomes strengthened. No reflection takes place in respect of any other objects. At that moment, since the **bhāvanā** mind being single without mingling with its associated **kilesā**, it is known as "having bided or remained in **Dānavosaggupaṭṭhānekatta**. It means "remaining persistently in fixed concentration (Samādhi) with single-mindedness reflecting the manner of making charity with generosity." Apart from that, only the sign of **samatha-object** which is concentrated upon will be reflected in the mind of a person developing **Samatha** meditation as and when his **samādhi** gains maturity. Other consciousness or objects would escape notice. At that time inasmuch as the noting mind occurs singly and is aloof from its companion **kilesas**, it is known as 'abiding in **Samatha - nimittupaṭṭhānekatta**.' It conveys the sense that the sign or **nimitta** of the consciousness of **samatha** which is born in mind appears and only dwells in **Upacāra samādhi** and **Appanā samādhi**, i.e., neighbourhood concentration and absorption concentration. It should therefore be remembered that purification of the mind (**cittavisuddhi**) has arisen to persons who make use of **samatha** as a vehicle from the time of the occurrence of the only kind of Bhāvanā-consciousness upon which only the object of Samatha is reflected as intended, in conformity with the said Paṭisambhidā-magga. Some, of course, used to say that if the image of Buddha is visualized by a person who is engaging in the recollection of the noble attributes of Buddha (**Buddhānussati**), it is a higher quality of samatha meditation; or, if it has come into vision of the heap of bones, it is a form of mediocre **bhāvanā**, or, if



a females figure is visualized, it is nothing but an inferior type of **bhāvanā**. This statement should be compared to and verified with what is mentioned in the said Paṭisambhidā-magga.

Only the phenomena of **nāma-rūpa** which is noted manifestation in the mid of **yogīs** meditating **Vipassanā** when their **samādhi** becomes keen and strengthened from the time of achieving the knowledge of **Nāmarūpapariccheda ñāṇa**. No other objects will then be visualized and perceived. During this time, not being desirous of mixing up with **Nīvaraṇas** that have occurred by thinking and imagining about some other objects, only the mind that contemplates and notes will continuously occur. From that time onwards, it should be remembered that the mind which is contemplating and noting, "is abiding in **Ekatta**, and is cleansed or freed of all **nīvaraṇas**." In particular, commencing from the time of achieving **Bhaṅga-Ñāṇa** up to the stage of **Anuloma-ñāṇa**, only the nature of dissolution of **rūpa-nāma** will become apparent at every moment of noting. At that moment, **Vipassanā** consciousness which notes at every moment without mingling with the **kilesa**-companions is stated 'to be abiding in **Vayalakkhaṇūpaṭṭhānekatta**.' This means to say that as only the nature of dissolution of **rūpa-nāma** becomes obvious, it is abiding in **Khaṇika-Samādhi**, which brings about only **Vipassanā-citta**. Depending on this statement of **Pāḷi**, it has previously been stated as: "Commencing from **Bhaṅga-ñāṇa**, the higher or a superior form of **Khaṇika-samādhi** has occurred in vipassanāyānika." The manner of abiding in **ekatta** of the noting mind with apparent realization of the nature of characteristic of dissolution is quite obvious to a person who has reached the stage of **Bhaṅga-ñāṇa**, etc. Eventually, when the final stage of Vipassanā meditation is reached, **Magga-phala** is

attained. Ariyas who have reached **magga-phala** will have only visualized the nature of **Nibbāna**, the state of complete cessation of all conditioned phenomena of **nāma-rūpa** that are contemplated and noted. Then, no other objects would become manifested. Hence, it is to be noted and remembered that the mind absorbed in **Magga** and **Phala** abides in **Nirodhupaṭṭhānekatta**. In other words, "it is abiding in **Samādhi**, the only attributable cause to achieve **Magga** consciousness and **Phala** consciousness with apparent realization of only **Nibbāna** whereby all conditioned phenomena of **rūpa-nāma** are totally extinct or annihilated." The way of abiding in this **Ekatta** is quite obvious to those who have achieved that stage. With these few words of explanation, it appears sufficient enough to be able to appreciate as to how **Vipassanā-yānika** individuals have striven to meditate to gain **Citta-Visuddhi** and as to how purification of the mind has taken place.

END OF CHAPTER (II)

## CHAPTER III

### THE DHAMMA THAT OUGHT TO BE CONTEMPLATED AND NOTED

In this Chapter the difference between **Paramattha** and **Paññatti** will be analysed. The Dhamma which ought to be contemplated with Vipassanā insight will be distinguishingly shown. The method which need be emulated, as contemplated and noted by Samathayānika individuals will be described.

### PARAMATTHA AND PAÑÑATTI

#### **Paramo uttamo aviparīto attho paramattho**

(ṭikā-kyaw)

**Paramo uttamo** - The noble, **aviparīto** - the Truth which is immutable, **attho** - is the meaning that conveys. **Paramattho** - It denotes the nature of meaning which is noble and true.

#### **Explanation**

The wrong nature of the meaning or interpretation cannot be regarded as being good and noble. Only the meaning which has the nature of truth and genuineness can be said to be good and noble deserving of high esteem. Hence, the nature of the sense of the four expressions, namely, **citta** (Mind), **cetasika** (mental concomitants or factors), **rūpa** (form or matter), and **Nibbāna**, being certainly not

defective, unchangeable and perfectly true and correct, are to be considered as noble in its nature of the meaning, and is therefore to be called "**Paramattha Dhamma**".

**Paramo uttamo attapaccakkho attho paramattho**

(In conformity with Aṭṭhakathā)

**Paramo uttamo** - The supremely noble, **attapaccakkho** - that should be personally known and realized, **attho** - is what it conveys in its sense or meaning. **Paramattho** - Noble in the nature of its meaning= the nature of the meaning that should be personally known and realized.

**EXPLANATION**

What is known by hearsay in respect of the nature of the meaning may be true and correct in some cases, or may be wrong or wide off the mark in some others. Hence, the nature of such a meaning cannot be said to be '**paramattha**' i.e. the nature of the meaning which is really noble and perfect. However, the nature of the meaning which should be known by personal realization through practical knowledge can never go wrong and is undoubtedly correct. Therefore, **Citta**, the mind, **Cetasika**, the mental activities, **rūpa**, matter or form, and **Nibbāna**, which are the four noble expressions or meanings, are known as **Paramattha Dhamma since they can be experienced and realized personally**. So it is said. As such, it has been stated in Kathāvatthu Aṭṭhakathā as follows:

**Saccikṭṭhoti māyā marīci ādayo viya a-bhūtā-kārena aggahetabbo bhūtattho, paramattho ti anussavādivasena aggahetabbo uttamattho.**

(Abhi-ṭṭha 3-112)

**Attano pana bhūtatāya eva saccikattho,  
attapaccakkhatāya ca paramattho, taṃ  
sandhāyāha.**

(Abhi-ṭṭha: 3-113)

**Saccikaṭṭhoti** - What is meant by **Saccikaṭṭha** is, **māyā marīci ādayo viya** - just like a sleight of hand or magic, or a mirage, etc., **a-bhūtakarena aggahetabbo** - that which should not be regarded as an unreal phenomenon of things, **bhūtattho** - which are in fact true and correct in the nature of its meaning. **Paramatthoti** - What is **paramattha** means: **anussavādivasena** - According to what is known by hearsay, etc, **aggahetabbo** - should **not** be accepted or taken as, **uttamattho** - (but which) conveys the nature of the meaning which is noble and perfect.

**Pana** - As a matter of fact, **so** - these (57) kinds of a **dhamma, attano bhūtatāya eva** - merely because of one's own correct view or realization, **saccikaṭṭho** - are known as '**saccikaṭṭha**'. **Attapaccak-khatāya** - It is because of one's own achievement of personal realization, **paramatthoca** - these are also known as **paramattha**. **sandhāya**-with reference to tam the five **khandhās (aggregates)**, twelve kinds of **āyatana (sense-bases)**, eighteen constituents of **dhātu (elements)**, and twenty-two kinds of **indriya (faculties)** - all totalling (57) kinds of Dhamma, āha-it has been preached.

These are also the 57 kinds of Dhamma according to what is meant by Saccikaṭṭha as stated in this Aṭṭhakathā. Moreover, according to the term '**paramattha**', it purports these 57 kinds, In brief, these are merely the four ultimate realities, namely, Mind (Citta), Mental concomitants (Cetasika), **Rūpa** (matter) and

**Nibbāna**, More concisely put, these are merely composed of two kinds: **Rūpa** and **Nāma**. Hence, to make it easily understandable, only the two main constituents **Rūpa** and **Nāma** will be mentioned in this connection.

When a magician by the influence of occult powers using mantras and uttering incantations causes others to have a false impression of the bricks, papers and stones as apparently gold, silver, and rubies, the spectators will probably believe them to be genuine precious articles and gems. If it so happens, the false conception or the wrong impression held by them as real gold, silver and rubies by mere appearance being erroneous, is a wrong notion or interpretation known as **Abhūtattha = asaccikaṭṭha**.

During summer, forested are in search of water may wrongly think of the mirage seen from a distance as water. When wrongly conceived as such, the assumption that mirage is water being in fact erroneous, it is only **abhūtattha = asaccikaṭṭha**. Similarly, if it is thought of or imagined as a female, a male, a hand, a foot, etc. which are different kinds of **paññattī** (designation or concept) not being in real existence though seemingly appear to exist, or rather, appear to be a reality, is a false conception which is but **Abhūtattha = asaccikaṭṭha**. Genuine **rūpas** and **nāmas** are not the Dhamma which should be understood and regarded as not really in existence inasmuch as they are actually in existence. It should be realized and truly known as they really are, i.e., constantly becoming and disappearing-a natural phenomena of a transient character. As such, these genuine **rūpas** and **nāmas** are known as **bhūtattha or saccikaṭṭha**. It means these are the natural state of real phenomena which are immutable.

## **How they really exist**

Those who have seen a visible object of sight with their own eyes know that "the visual object is perceived", or that "there is the form visible by the sight". The object of sight which should be known as **form** is not that kind of a thing that is wrongly perceived just like in the case of gold, silver and rubies which are mere imaginary things produced by magic, or like the mirage, the product of imagination. What is seen is really true and correct as is cognized. It does in fact exist. It is because, if there is nothing to be seen, it cannot possibly be perceived. Hence, the object of sight perceived by the eye is known as **Bhūtattha or saccikaṭṭha**. If it is known as saccikatha, then it means "**Paramattha**". Only after having seen or perceived, the mind (**manodvāra**) imagines and determines the form to appear in the like manner that what is seen is long, or short, or round, or flat, or square, or a circle, or a female, or a male, or a face, or a hand, and so on. In this connection, relating to the act of imagination, it becomes obviously clear to reflect only on the sense-object which has not been previously found, noticed and remembered because it takes a considerable length of time. Since no attempt to recollect need to made for quite a long time in respect of a sense-object which has previously been known and recognized, act of recalling the mind (act of imagination) that takes place will not be conspicuous. Because of the vagueness or obscurity, it is apparently thought as, "having seen that particular figure or form." It is the inherent nature of ordinary worldlings who do not know what is the difference between the mind that has occurred in the past and that happens later. It has therefore been stated in Mūla-ṭikā as quoted below:

**Cakkhaviññāṇassa hi rūpe abhinipātamattaṃ  
kiccaṃ, na adhippāya sahabhuno  
calanavikāraṇassa gahaṇaṃ, cittassa pana  
lahuparivuttitāya cakkhaviññāṇavīthiyā  
anantaraṃ manoviññāṇena viññātampi calanaṃ  
cakkhunā diṭṭhiṃ viya mananti avisesa viduno.**

(Mūla: tī: 1 - 72)

The gist of the above passage is: Mere falling to (or) discernment of the sight- the visual object - is the function of seeing consciousness the mind that sees. Cognition and awareness of the particular movement and behaviour which take place with wilful intention or desire is not the function of the seeing mind. However, as the consciousness or the mind being easily and quickly changeable, the immediate result that follows the seeing mind of the ordinary worldlings who fail to know the series of occurrence of the mind in the past and thereafter, is that they might also imagine the moving activities or the movement which could be only known with **manoviññāṇa**- the thought consciousness, as if these are clearly seen with the naked eyes.

At the moment of seeing the movement of the hand and so on, the object of sight is only seen with seeing consciousness the mind which knows discernment. It cannot yet be known whether it is a hand or is moving. Nevertheless, the mind is extremely fast. Therefore, it means to say that after the arising of the seeing-mind, an ordinary worldling being unable to distinguish between the mind which occurs first and which occurs later, will also probably think of the movement which is known only by reflecting and imagining, as "having seen it all at one time only with his eyes.



Be it as it may, in this regard an example will be illustrated so that ordinary people will be able to note and bear in mind without any doubt. At night time when it is enveloped in darkness, if a fire-brand is swung round and round, the spectators might think that "they see a circle of fire.". If the fire-torch is exhibited in a triangular shape, etc., they might hold the view that" they have seen a long line of fire, of a fire having a triangular shape, "etc. In actual fact, however, since no fire of a circular shape appears simultaneously, such formation bearing a spherical shape cannot possibly be seen simultaneously. Only the red colour of a bright fire is present in many places, and only such crimson-coloured sight successively occurring in a number of places will be discerned. Thereafter, by a combination only of those that have been seen, a certain form or shape is obviously perceived with successive the consciousness of the imaginative mind which occurs at a later stage. This is the direct illustration without any deviation.

Another example may be cited. A person, who cannot read well, will be able to read without staggering only after dwelling his mind for a long time on the combination of words one after another. Since it would take a long time for him to think of the composition of words, the act of thinking becomes manifest. In so far as a fluent reader is concerned, the thinking consciousness does not become manifest. It would appear as if he is reading through by just having had a glance at the passage. In such a case however, it is possible to do so because of his accelerated thinking power which is able to grasp quickly. In much the same way, in respect of the sense objects which a person has not yet come across before, the acts of seeing and of thinking are distinguishingly and clearly known. Relating to the sense-objects which have been found before, rather, which are

fairly familiar, the act of thinking which takes place is not clearly known since it functions rapidly without requiring much time for reflection. Hence, it is thought of and known at one and the same time simultaneously that it is "a female or a male, etc. at the sight of a human figure, and that "what is seen is a woman or a man." As a matter of fact, thought speedily arises after having seen an object, and only with this reflective thought, decision is arrived at as to whether the object seen is a female or a male. The mental perception such as a female or a male, etc. which is mere imagination without knowing what it really is at the moment of seeing, does not in fact, present itself just like the round shape of a whirling fire-brand. As such, it does not deserve to be called **Bhūtattha**, **saccikaṭṭha** and **Paramattha**. Since it is generally known and given a name, it is to be called "**samutipaññatti**." The state of non-reality of these **paññatti dhammas** can be understood by observing them through reflection in the manner which will now be presented. The manner of reflection is:- If all what is visible - the outward form that could be seen is subtracted and expelled from the bodily substance which is thought of as male or female, etc., the idea of a female or a male, etc. which is said to be seen cannot possibly be sustained. Hence, the nature of the thing seen is only the **form or visible object**. It is neither a female nor a male, etc., etc. Only aggregate of that **form** is seen. Of course, a female or a male, etc., is not what is actually seen. What seemingly appears "having seen" a female or a male, etc. -- the **paññatti-dhamma**- should be understood as not manifested or real according to what has originally been considered as "having seen." In this regard, if it is said that there are females and males with whom contact is made, although they might not have been seen, the phenomena contacted in reality

is not female or male, etc. It is only the "matter" that is touched (**phoṭṭhabba-rūpa**) just like the **visible object** which is seen. Only this **phoṭṭhabba-rūpa**, the matter that is touched could be felt and contacted. What is thought of as female or male, etc. could not be found, detected and contacted. The reason being that if all those **phoṭṭhabba-rūpa** are subtracted or deducted, or rather, disregarded, no female or male, etc. who is thought of as being contacted cannot be traced anywhere. Hence, female or male, etc. - the **paññatti**, is to be termed only as **Abhūtattha** & **asaccikaṭṭha**. It means to say that these are the phenomena erroneously imagined under delusion as: "females and males are seen and contacted" and so on. Since it is **asaccikaṭṭha**, these are merely **aparamattha**. In other words, these are" NOT THE **Paramattha dhamma**."

The sense of eye-sight, or in other words, the eye-sensitivity called **Cakkhupasāda** also really exists and is actually present. For this reason, the sensitivity of the eye, the element which is sensitive to light gives reflection of the **visible object**, and brings about the faculty or act of seeing. Without this clear vision-sensitivity of the eye, no image of the sight could be reflected. How could seeing take place? For instance, if there is a clear mirror, the form or the image reflected in that mirror could be seen. In the absence of this mirror, there will be no reflection of an image, nay, even a shadow. Therefore, no sight or form can be discerned. Such being the case, eye-sensitivity (**cakkhupasāda-rūpa**) which makes one realize and imagine that" there exists the clear **eye** which has the faculty of seeing" is also known as **Bhūtattha**, **saccikaṭṭha** and **paramattha**. There is, in fact, the act of seeing. For this reason, various sights and scenes can be known. If there are none of these, it cannot be known "what has been seen." Nor will one be able to

say what has been seen. Therefore, the consciousness of seeing called **Cakkhaviññāṇa** is also known as **Bhūtattha, Saccikaṭṭha, Paramattha**. The **sound-rūpa** which can be heard, the **ear sensitivity** which is the organ of hearing clear enough to catch the sound, **Sotaviññāṇa** - the consciousness of hearing the ear-consciousness, etc. being really existing as thought of and known, are all to be termed as **Bhūtattha, Saccikaṭṭha, Paramattha**. These should be understood as stated before, based upon the same principle by the process of elaboration.

### **It is Paramattha only when personally realized**

Anything that is believed or noted through mere hearsay may be true or false. However, it cannot always be taken for granted as true. Hence, what is known and understood through gossip or hearsay is definitely NOT **Uttamattha (highest profit) Paramattha (ultimate truth)** - an absolute truth. It means- "It is not a good and reliable statement of sense or meaning." What is stated will have significance and conveyed the real truth only if it is derived from personal knowledge and realization of facts. Putting it in another way, only what is understood through personal realization and experience conveys the true meaning and is known as **Uttamattha, Paramattha**. This means to Say: "It is truth in the significant."

The meaning that is conveyed in **the commentary or exposition of Anussavādi-vasena (according to what is known by hearsay)**, in consonance with the word "Ādi", as: "**Paraṃparā, ittikira, pitakasampadāna, takkahetu, nayahetu, ākāraparivitaṅka, diṭṭhinijjhānakhanti**, etc." is not to be

regarded as **paramattha**; only the real significance of the meaning derived from personal and practical realization is mentioned as truly **Paramattha**.

### **Paramparā and itikira**

Aphorism or an adage that is handed down by tradition-from generation to generation (parampara), and speech which is made without personal knowledge stating: "thus I have heard or it is said so" (itikara), are the two kinds of expressions, the meaning of which, though can be accepted as believable, may be right or wrong. Hence, these should not be regarded as **Paramattha**.

### **Piṭakasampadāna**

The meaning derived from the texts for purposes of reference being in conformity with what is stated in the scriptures, could be relied upon as correct, only if that scriptural text is genuinely accurate. However, unless interpretation or the connotation is accurate, the meaning can go wrong despite the correctness of the Scriptures. Hence, such a meaning or interpretation is not yet deserving of assuming the name of "**Paramattha**."

### **Takkahetu**

The meaning to be derived through mere thought or reasoning or guess can also be either right or wrong, and therefore, it should not be considered as **Paramattha**.

## **Nayahetu**

The meaning that is adopted through adaptation is correct only if adapted to suit the desired purpose. Reliance on wrong adaptation can go off the tangent. Hence, it is no **Paramattha** as yet.

## **Ākāraparivitakka and diṭṭhinijjhānakhanti**

Both ākāraparivitakka the meaning assumed by rational reflection and with propriety; and **diṭṭhinijjhānakhanti** - the meaning which is assumed as correct for being in conformity with one's own accepted doctrine or view through reasoning, cannot also be absolutely true and accurate. Hence, both of these two do not deserve to be treated as **Paramattha**, and cannot be named as such.

Hearsay, the current statement or gossip spread from mouth to mouth being doubtful in its accuracy, and not entirely true and reliable, has been forbidden as has been preached in **kālāma** Sutta, etc. by the Buddha as: "Don't believe by hearsay", with an exhortion to indulge in the practice of meditation for practical realization of the Dhamma and only to accept what is personally and definitely known as the real truth.

The genuine **rūpa** and **nāma** are not the Dhammas to be taken for granted by mere hearsay as being true and worthy of acceptance for the purpose of personal realization. These are in fact, the phenomena which deserve acknowledgement and recognition as being true and correct only by personal knowledge or realization

through practice. Be on guard and be always conscious of the relevant commentary indicating the interpretation or meaning which runs as: "**anussavādivasena aggahetabbo using the particle 'tabba'.**" This meaning will become obvious as cited in Anu-ṭīkā which will be reproduced.

### **Paramattha cannot be grasped by mere hearsay knowledge, Etc.**

A person who is born blind cannot possibly know the real colours, such as, white, red, yellow, blue and so on, no matter how much explanation has been given him what these colours would look like. Though explanation may be given him in many different ways as to the nature of a sense-object and the faculty of perceiving an object with the sensitive eye, he will not be convinced of the reality. A person, who is deprived of the nose-sensitivity, will have no sense of the fragrant smell or foul smell, and no knowledge of the odour though he might have heard of it several times. In the same way, in regard to food or fruit which has never been tasted by one before, one will not know the real nature of the taste no matter how much explanation has been given to one by another person. The reality of the suffering and miserable conditions of headache, toothache, flatulent pain, etc. will not be truly known and appreciated by a person who has never suffered from such illnesses no matter how it might have been described in detail by another person. Similarly, a person who has not yet achieved **Vipassanā-nāna, Jhāna, and Magga-Phala** will not realize what they truly are, though these might have been minutely and elaborately mentioned in the Scriptures. In this regard, it does not mean that it is the correct realization of the knowledge based only by the hearsay or by

inferences drawn. Only the kind of realization and awareness gained by **Vipassanā-yogī** and Ariyas endowed with **Jhāna** is deemed to be the genuine Knowledge of the Truth. Hence, the nature of all shades of meaning which is known by mere conjecture only through hearsay, etc., should be remembered as "NOT the genuine **Paramattha-Nāma-rūpa**, but only **Paññatti**."

### **The manner in which paramatta is comprehended by personal realization through paractice**

It will be clearly apprehended only by seeing the **form of visible object** personally with one's own eyes. It can also be apparently known by the obvious manifestation in one of the eye-sensitivity capable of seeing, and of the eye-consciousness **cakkhuvīññāṇa**, etc., the faculty of seeing with the eye. The nāma-rupa such as, the **sound**, the ear-sensitivity (sense of hearing) the ear consciousness, etc. in respect of which realization taken place, may be amplified in the same manner. These **Rūpas-nāmas** can be clearly comprehended by contemplating and noting with the knowledge of **Vipassanā**. It can also be definitely known by personal realization through practice and by the faculty of knowledge gained through **Magga-Ñāṇa**, **Phala-Ñāṇa**, **Paccavekkhaṇa-Ñāṇa**, etc. Since the genuine **rūpa-nāma** could be known and perceived and are really deserving of personal realization, these **phenomena** are called **Paccakkhattha**, **Uttamattha** and **Paramattha**. And inasmuch as these Dhammas could be personally realized clearly known as they truly are, they should be regarded as realities in their nature. They are, in fact, true by their innate nature



because the meaning or sense attached to them is not derived from mere surmise depending upon what is heard, or what is stated in the Texts, etc. Such being the case, they are also known as **Bhūtattha** or **Saccikaṭṭha**. The following is an exposition contained in Mūla-ṭīkā (3-50).

**Anussavādivasena gayhamāno tathāpi hoti aññathāpīti tādiso neyyo na paramattho, attapaccakkho pana paramatthoti dassento āha "anussavādivasena aggahetabbo uttamattho" ti.**

The gist of the above Pāḷi phrase is that the nature of the meaning which should be interpreted and known, as it is derived from hearsay information, etc., is likely to happen a has been known or noted. Or it is likely to happen in a different light in many ways. Therefore, as there is likelihood of having two different versions - true and false, the nature of the thing that is known is **NOT paramattha**. In actual fact, only the nature of things which brings personal realization to one is to be called **Paramattha**. Being desirous of rendering such an explanation, the Commentator has stated as: "**Anussavādivasena aggahetabbo uttamatthoti**".

**Aviparītabhāvato eva paramo padhāno atthoti paramattho, ñānassa paccakkhabhūto dhammāṇaṃ a-niddisitabbasabhāvo, tena vuttaṃ "Uttamattho" ti.**

(Anuṭīkā 3-60)

### **EXPLANATION**

The above statement in Pāḷi goes to say that because of its reality without corruption, it conveys and brings forth the noble

meaning. Hence, it is known as **Paramattha**. In other words, the real nature of **nāma-rūpa** being genuine without any defect, which is required to be noted and realized, is endowed with the characteristics worthy of high estimation, and admiration. For this reason, it is known as **Paramattha**. What is meant by **paramattha dhamma** is that it is the pre-eminent Dhamma which contributes to the immediate personal realization of **Patisaṅkhāna-ñāṇa**, **Vipassanā-ñāṇa** and so on. The nature of **nāma-rūpa** is such that it cannot possibly be pointed out by mere hearsay as: "It is so and so phenomena." This means to say that "**Ñāma and Rūpa** have their own distinctive natural characteristics. Hence, the Commentary has to say "**Uttamattho**".

The expression "a-niddisitabba sabhāvo" mentioned in this *ṭīkā* has the same meaning as in *Aṭṭhakathā* which says: "**anussavādivasena aggahetabbo.**" *Aṭṭhakathā* has revealed that real **Paramattha** cannot be known merely by hearsay, etc., and that is, without personal realization. It is pointed out by *ṭīkā* that this cannot be explained to make others understand. The difference between the two aforesaid expressions only lies in the manner of explanation. Nevertheless, the meaning which conveys as: "It could be known only by personal realization", is identical. However, the meaning of the expression "**A-niddisitabba sabhavo**" is hard to be convinced. Hence, explanation will be offered by giving reasons for and against.

"**Pathavī** - earth element, denotes the nature of rigidity and hardness. The consciousness has only the nature of knowing the sense-object. **Phassa** is contact between the sense-base and the sense of object. "The question arises here is it not therefore possible or proper to indicate the natural characteristics of **nāma and rūpa**,

as stated? Why then is it stated as: "**A-niddisitabbasabhavo**= i.e. the nature which is not to be pointed out or specified, or, as next to impossibility to indicate? It is that the nature of **nāma and rūpa** could be pointed out and described. In view of this fact, instructions and directions are given in Pāḷi, Aṭṭhakathā and Ṭīkās. However, the nature of awareness by merely pointing out as such is not yet amounted to genuine **Paramattha** which could be personally perceived by the senses (**paccakkha**). If only the names of **Pathavī, Citta, Phases**, etc. are known, it is only the Name (**nāma Paññatti**), called, "**Vijjamānapaññatti Paññatti or tadjāpaññatti**." If only the mere behaviour, such as, the distinctive feature of nature of hardness or rigidity, the nature of knowing the sense-object and the nature of contact are known, it would merely be **Ākārapaññatti**, i.e. the concept of appearance or state. If it is known as the fine particles or as a solid matter in its appearance or form, these are only **Sanṭhāna-paññatti (concept of form)**. For instance, those who are knowledgeable know what the characteristics of Magga-Phala-Nibbāna are as indicated or stated in the pāli Texts. These people could also preach. However, ordinary worldlings (**putthujana**) will never be able to realize the genuine **Magga-Phala or take them as objects**. Real **Nibbāna** will also never be known, taken as object and contemplated upon by a person until such time the stage of **Gotrabhu ñāna** is reached. Such being the case, what is considered and seemingly understood to be **Magga-Phala-Nibbāna** by ordinary worldlings is not what is actually perceived by the sense, and is, therefore, **NOT** the real Paramattha. Since the nature and meaning is known by guess or by mere assumption based on the method or guidelines, etc.- (**Nayahetu**), or by conforming to the Text or Scriptures

**(Piṭakasampadāna)**, or by words of mouth handed down from generation to generation (**Parampara**), these are only **Nāma-Paññatti**, **Ākārappaññatti**, and **Sanṭhānapaññatti**, as has already been stated. All nature of things which are known by mere instruction or indication given without gaining awareness and realization through personal knowledge of the practice also in the worldly matter of **nāma and rūpa** as is directly shown in the aforesaid concrete example, are to be noted and remembered as "NOT genuine **Paramattha** but are merely **Nāma-paññatti**, **Ākārappaññatti** and **Sanṭhāna-paññatti**.

### **How awareness is gained by combining sutta-hearsay knowledge and personal realization**

Ordinary worldlings can gain personal realization of **rūpa** and **nāma** within the domain of sensual pleasures (**kāmāvacara**) since they occur and become manifested in their own bodily and mental complex. Since the phenomena of things make their appearance at the six sense-doors (**dvāras**), personal realization will be achieved. Personal realization can be gained by contemplating and noting **Vipassanā**. As regards persons who are endowed with the attribute of **Jhāna**, they could personally realize the **Mahaggata** - lofty Dhamma. When personally realized as such through practical meditation, they would come to know the real truth that **pathavī**, **citta**, **phassa**, etc. have this or those natural characteristics, as the case may be, as pointed out in the scriptural texts, and that these have the same nature as preached by the teachers who are well-versed in scriptures (Dhammakathikas). As example may be cited thus. A person who has not yet tasted the grapes will not know the

real taste of the grapes by mere hearsay. Only after he has personally tasted the fruits he will come to know truly that "the taste of the grapes has such and such a flavour exactly as told by others." In regard to this matter, it is thought that "Ordinary worldlings are unable to grasp, only because it is a supramundane phenomenon which is deeply profound, but that in worldly matters whatsoever concerning **lokiya**, everybody will be able to know." The example relating to the grapes has been illustrated with a view to make the readers understand without misconception. The case of a person, who is born blind and is unable to see and know the reality connected with the visual object, has already been cited.

In the case of a person failing to personally realize as stated in the foregoing, it is impossible to preach and instruct to make him truly realize the natural characteristics of **rūpa-nāma**. Referring to such a case, **Anuṭṭikā**." It means to say that "It is impossible to point out the real natural characteristics or phenomena of **nāma rūpa**, i.e. it cannot be made known by just pointing out. Only through personal realization with one's own insight knowledge that the Truth can be known. Only the nature of such knowledge is the real **Paramattha Dhamma**. "How difficult and profound it is! It should be reflected several times repeatedly.

The well-known statement in the Pāḷi Commentary ṭīkā Vacanattha which says: "**Paramo uttamo aviparīto Attho**" is indeed an utterance or a saying which agrees with the Kathāvatthu, Pāḷi, Aṭṭhakathā and ṭīkā.

## The way of concord or conformity

The exposition made using the expression "**Uttamo**" in respect of the word "**Paramo**" is because of the identical usage in the sense of the words. It is in consonance with Aṭṭhakathā which states "**uttamattho**". What is again expounded as: "A-viparito" is directly in accord with Anuṭṭikā which runs as- "**Aviparī+tabhavato eva paramo padhano attho.**" It should also be noted that it is so expounded because it is identical to the word "**paramo**" according to Abhidheyyattha, i.e. the meaning conveyed. The similarity being - the word **saccikaṭṭha** and the word **paramattha** are different only in the meaning of the word. The basic sense or meaning to be stated and pointed out (abhidheyyattha) is, however, essentially the same. Both these two expressions merely indicate with reference to **Khandhā, Āyatana, Dhātu, and Indriya**, the 57 kinds of Dhamma-conditioned things. If these are dissected as **saccika + attha, parama + attha**, the usage of the two words "**attha**" appearing in both are entirely identical in every respect, and as such, no further particular comment is called for. The fundamental point herein stressed is the similarity between the words '**saccika**' and '**parama**' according to Abhidheyyattha. What is meant by the true Dhamma (saccika) is nothing but the 57 (fifty-seven) kinds of conditions. The noble Dhamma (parama) also means to have reference to the said (57) kinds. Hence, in regard to these two expressions, the main significance of the Dhamma by way of abstraction is identical.

As it is identical in name or meaning (abhidheyyattha), the word "**paramo**" could also be explained, or rather expressed as "**saccika.**" In accordance with what is stated in Anuṭṭikā as

"**saccameva saccikam**," the meaning of the word '**saccika**' and of the word '**sacca**' being the same, it can also be interpreted as '**sacco**'. Moreover, as it is stated that its meaning is correct, explanation can also be rendered by the use of the expressions- **Bhūta, Yathābhūta, Tatha, Taccha, Avitatha, Aviparīta**, etc., which respectively convey the same meaning as the words **Saccika** and **Sacca**. The word '**Paramo**' is, therefore, again expressed as "**a-viparīto**" by the Commentator of **ṭīkā**yaw (Abhidhammatthavibhāvinī **ṭīkā**) using the etymology of the term **Aviparīta** which is similar in meaning to the word '**Saccika**'.

### **The true meaning conveyed in the word 'paramattha'**

The correct meaning of the word '**paramattha**' can be known as will be mentioned, by combining all the expositions given in the aforesaid **Aṭṭhakathā** and **Ṭīkā**s. The four ultimate realities, viz: the consciousness (**citta**), the mental concomitants (**cetasika**), the **rūpe** and **Nibbāna** being incorruptible and true, are to be regarded as Noble by their innate nature. These are known as **Paramattha**. This true and correct meaning may be firmly borne in mind.

In the matter relating to the expression "**paramattha**", based upon the fact that "**paramattha** means incorruptible, unchangeable and NOT prone to destruction, "and that" only **paññatti**" is corruptible, changeable, and destructible, "based upon the fact that many a noble teacher entertaining a diversity of ideas have stated if it is **paramattha**, it will be immutable by its characteristic, and incorruptible by its consequential effect; and that **materiality**, though said to be corruptible, is not changeable by its characteristic, etc. These statements, written or Verbal, one only made as

considered appropriate for not being able to grasp the idea of the Commentator of ṭikākyaw, and for failing to imagine the possibility of arriving at the double meaning of the interpretation of the Myanmar word "corruptible" as "erroneous" or "changeable"; and for failing to make reference to and consultation with what is stated in Kathāvatthu, Aṭṭhakathā and Ṭikās; and also for inadvertently missing the significance of the meaning of the words - "**a-viparīta**" and "**aviparita**".

To explain a bit further-The Myanmar version of the word "**phauk-pyan**" which means "corruptible" in English, conveys two different meanings as: "changeable, destructible"; and "erroneous". Similarly, the word "incorruptible" embraces two kinds of meaning as "unchangeable, indestructible", and "not erroneous, accurate." Let us translate the word- "**Sammāsambuddho**" into Myanmar. It would convey the sense as: The buddha who truly knows perfectly without corruptibility, the Buddha who is truly and wholly enlightened on effort with the real and perfect knowledge of the Truth," and if the words are combined together in this manner as: "**Sammā** (incorruptible, perfect) + **Sam**, on his own personally, + **Buddha**, the Enlightened One who knows truly and is omniscient - **Sammāsam buddho**, the Supreme Buddha who has true and perfect knowledge or wisdom through his own personal achievement of realization. In such a case, the question arises as to what is meant by knowing truly and perfectly without corruptibility? Is it not true to say that the Truth is known without any misgiving and that is not the knowledge that is wrong despite the fact realization is achieved without the guidance or assistance of a teacher. Hence, it should be understood that in this regard the expression "incorruptible" only



conveys the meaning of: "Perfectly true and correct without any mistake!" In Pāli language --

The word '**Vipariṇata**' which is composed of '**Vi + pari + namu** components (Dhātu) ' and the word '**Viparita**' comprising of the components: ' Vi + Pari + i ' are quite similar. Both these two expressions are rendered in Myanmar language as "corruptible". However, the meaning of it is -

**Vipariṇata**- Corruptible, changeable and destructible.

**Viparīta** - Corruptible, erroneous which means the reverse of the original.

This is how it significantly differs. The words **Avipariṇata** and **aviparīta** which are quite the reverse and antitheses of the above two words, are also translated into Myanmar as "Incorruptible." Nevertheless, the meaning that is conveyed is-

**Avipariṇata** - Incorruptible, Unchanged and remaining as it originally stands.

**Aviparīta** - Incorruptible, Not erroneous, is true and remains as it was originally before - not the reverse -

This is the only difference. Hence, this meaning which is accurate expressed in the ṭikākyaw as Aviparīto=Incorruptible, Correct or True, should be firmly noted.

If this explanation is still considered unsatisfactory, the meaning of the phrase **Saññāvipallāsa**, etc., and the statement "**Sammā aviparītato passatīti sammādiṭṭhi**," which appears in the portion concerning **Samuccaya chapter** of the

Commentary (Abhidhammatthavibhāvinī ṭīkā), the explanation given as "**A-viparīta**" in respect of the word "**Samā**", and the manner of using this word- "**Aviparīta**" appearing in many Aṭṭhakathās and Ṭīkāś, may be perused, consulted and considered.

In the statement made by the respectable teachers as has been mentioned, what is said as "Only the **Paññatti** is corruptible, changeable and destructible," is also wrong and contradictory? The reason being, **Paññatti** has no such things as the states of phenomena (**uppāda**), static phase (**ṭhiti**), and destruction or dissolution (**bhaṅga**), and is inconspicuous in basic nature, merely because it is not prone to change for the worse, and to destruction. More explicitly stated- all expressions having the nomenclature or name-concept **Nāma Paññatti**, and the meaning-concept (**Attha-Paññatti**) do not present or manifest itself, do not also remain static and do not dissolve or fade away. Nor is it present or existing in reality or in ultimate sense. And yet although not existing as stated, it is mere object of consciousness that occurs in the thinking mind which reflects and imagines. Just think of the name of a person. When is that name occurs or appears? Does it rest on the head? Does it stay or remain inside the material body? Where does it reside or stay? When does it disappear or vanish? In fact, a particular name does not exist at all. Neither does it reside or stay anywhere, nor is destroyed or vanished. Is it not the arising of object of consciousness in one's own imagination? This 'name' will vanish and disappear if at all nobody takes cognizance of it all forgets about it. However, it does not get destroyed. It is because of this nature, the **paññatti-name** of the great hermit Sumedhā (the bodhisatta) still remains

imprinted obviously in the minds of the people of the present day, even after a lapse of so many **kappas** amounting to four **assañkhyeyya** (aeons) and one lakh of years. All other names, the **paññatti** - of female and male, pots, longyis (skirts), etc. are also the same as in the case of the names of human beings.

What is called as female, male, pot, longyi, etc.- the concepts (**paññatti**)- relating to persons and forms, figure or shape, do not exist, endure, and vanish just as in the case of the names of human beings. Actually these cannot be felt, and do not exist or become manifest. Nevertheless, by drawing inference from the visible-forms or objects perceived, from the sound object that is heard, from the tangible object that is contacted, etc., the material substance which is named as female, male, etc., are thought of as really in existence. Not being able to distinguish between the imaginative or consciousness which occurs at a later stage to form an idea of a shape or figure, and the eye-consciousness which sees, the ear-consciousness that hears, the body-consciousness which contacts, etc., such thought, assumption, or imagination creeps in. This has been explained previously. How they are vague and obscure have also been briefly explained. Further elucidation will be given citing an example in this regard.

In the case of a thing known as "a cart", if all its essential parts or components, such as, wheel, axle and hub, shaft (iron rod), the frame structure of the cart, floor, railing, yoke, etc., are all removed after dismantling it, the entire bulk or thing called "cart" will totally disappear and cease to exist. Similarly, from what has been known to one as a female or a male, etc., which happens to be a series of **rūpa** and **nāma** forming the five aggregates, if all the material and mental aggregates comprising **rūpa-nāma** are

deducted or removed, no manifestation of the so-called individual (**puggala-paññatti**) and of a shape or form (**saññānapaññatti**), such as, a female or a male, etc., will be found. Where it lies or exists cannot be told or known. In much the same way, the example of a row of white- ants, a continuous line of sand-droppings, a rope, river-current or running waters, trees, etc. may be put to comparison and reflected.

What is considered as a long row of white ants is only made up of tiny creatures called white ants. It is indeed not a long row in shape. It is because, if the white ants were removed, no long line or row could be found. In the same manner, there is only an aggregate of **rūpa** and **nāma** in the life continuum of living being. There exists no such thing as a person, an unbroken mass, an entity, on a substance. If every constituent of **rūpa** and **nāma** were removed, no shape, form or figure can be seen and found. All other examples which follow hereafter may be compared in the like manner as may be appropriate.

Just take a big bag of sand and hang it on to a hook a little high above the ground, and then, if a hole is perforated at the bottom of the bag, it would be found as if a long line of particles of sand is flowing down. If this bag of sand is pushed towards the east, it would see that "the long big line of sand is moving towards the east." If it so happens, it is not because the long and the big line of sand is actually existing. In reality there exist the tiny particles of sand only. Moreover, it is not that this big line of sand is moving towards the east. Only the new particles of sand are moving gradually towards the east and are dropping one after another in quick succession. Even though the long line of sand is no longer to be found either because there is no more sand left the bag, or because

the hole is closed and patched up, it would be wrong to say that "the said long line of sand has been destroyed." It is because except the particles of sand which are dropping, the said long line of sand which does not exist on its own independently could not possibly have been destroyed. As a matter of fact, the disappearance of the long line of sand is nothing but the stoppage or cessation of the flow of particles of the sand. Based upon this vivid example, comparison may be made with the condition under which there is no such thing as a distinct individual, etc., except the aggregate of **rūpa-nāma**, or a distinct entity, such as a moving hand or foot except the slow process of fresh and continuous occurrence of materiality (**rūpa**); or there is no distinct individual person who is prone to die except with the non-occurrence of the new fresh **rūpa-nāma**.

In respect of what is called big coir cope, coir or small strings of coconut fibre are only present. There is no such thing as a distance shape of a big rope. It is because if the fine threads or strings of fibre were removed or taken off, no shape of that rope could have been found. However, by reason of the presence of an aggregate or collection of strings, it is thought of as: "having a thickness about the size of a thumb or a toe with a circular shape, etc." It is also thought of as "having a length of about ten or twenty cubits. In reality, it is only consisted of very tiny and short strings of fibre. There is, of course, no such thing as a distinct shape of a big rope with that much thickness and length. Taking cue from this example, it shall be understood that with the exception of the aggregates of **rūpa-nāma** which is devoid of substantiality, there is no distinct form of figure of a big individual person. Comparison may accordingly be made with the condition whereby there is an absence of a distinct individual person who can live long for an hour, a day, a

month or a year, etc., except the ever-changing characteristic of the phenomenal materiality and mentality (**rūpa-nāma**) which is not lasting even for a brief moment of the time taken in the blinking movement of the eye-lids.

In the current of a flowing river, the waters of the past, i.e. old waters, have flowed and moved out downstream. New or fresh waters are constantly flowing in to take the place of the old. The river waters are therefore wrongly conceived as always unchanging and remaining stationary. However, by looking at the surface of the water at one spot with the mind concentrated on it, the waters which are first seen would be found as being quite different from the waters that are seen a moment later. New waters are in fact, continuously flowing in taking the place of the former waters which have gone away. It so happens instantaneously. This is where the difference lies. Comparison may therefore be made taking cue from the said example that "there is obviously no such kind of concept as continuity (**santati-paññatti**) which wrongly conceives as" one and the only female or male which remains the same as is seen, perceived, or had contact all the time without undergoing any change."

As regards the example of a tree, its girth-the trunk of the tree, big and small braches, sprigs, and leaves are obvious. The shape or form of the tree is not conspicuous. It is because, the shape or figure of the tree cannot be found as a separate entity if the trunk and other limbs of it were severed or removed. Furthermore, the change that is occurring in the leaves, i.e. withering and falling of shrivelled old leaves and the sprouting of new leaves of some of the trees, such as, Marian tree (Buena burmanica) and 'Ohn-nhe' tree (Strebus asper-Bot:), etc., will not be quite obvious. The leaves of

such kind of trees are incessantly wearing out and falling, the old leaves being substituted by new leaves which have sprung up all the time. Looking superficially at these trees, it would seem as if the dark green leaves as a whole are always there permanently existing. However, considering the fact that the old leaves are falling and vanishing while the new leaves are sprouting, it will be realized that "the entire accumulation of these leaves coalesced together are not standing stationary and hanging on to the tree permanently." Taking this example as a guideline, comparison may be made of the inconspicuousness or unreality of **samūha** (mass or multitude), **saṅghāna** (form or shape), and **santati** (continuity) **Paññatti (concepts)**.

Taking into consideration by making proper and through comparisons with the examples that have just been illustrated, repeatedly and frequently, "the substantive meaning or idea of "female" or "**male**", etc. - the **Paññattis** - will never appear or occur as a reality just like the name of a human being or a person. It will never wear out or be destroyed. It does not also obviously remain in any place. It can be known by anyone as mere consciousness which just occurs superficially in one's thought every time recollection or reflection takes place."

### **TO NOTE IN BRIEF**

In the Paramattha Dhammas (ultimate Realities) of the genuine **rūpa-nāma, Nibbāna** is known as **Ā-saṅkhata Paramattha**. It means to say that it is "Unconditioned" and cannot be made by any cause i.e. the Unmade, Unaggregated and Immaterial. For this reason, it is also known as everlasting, **nicca** (permanent), **dhuva** (constant) Dhamma. All other remaining

**Paramattha Dhamma** is mere **Saṅkhata-paramattha**. It means to say that "these are the phenomena made and caused to happen under relevant conditions." Hence, as these have actually occurred and are really subject to destruction, they are also known as **Anicca, Adhuva Dhammas**. These **Saṅkhata-paramatthas** might have also really re-occurred within and outside the individual in sequence (**ajjhatta, bhahiddha**) due to their phenomenal nature of coming into being, remaining static and dissolution (**uppāda-ṭhiti-bhaṅga**). These are also in fact occurring. And these might also actually occur again. Hence, in reality, if they are not that those which have already occurred or are occurring, and might probably occur within and outside the individual nor Nibbāna, all kinds of objects of consciousness which just appear in one's own imagination are more **Paññatti**. It is only one of the two **Paññattis**, viz: **Paññatti (name concept)**, and **Attha-Paññatti (meaning concept)**. Various kinds of names of the sound that are given, or spoken, or uttered by various peoples belonging to different, races, are known as "**name concept**". Any kind of matter, material or article which is known by the meaning of the term applied to it producing a sound is called "**meaning-concept**."

To be more convincing - The name in Pāḷi of the word "**Rūpārammaṇa**", the name in Myanmar of the corrupted Pāḷi version "**Rūpārammaṇa**", the name in pure Myanmar of the word "Ahsim" which means complexion or sight, what is visible as a visual object, and all other such "**Names**", are merely the objects of consciousness which just appear in mind as basis for inference. These have never occurred even once in the individual internally or externally in sequence, or, are not about to occur, or not likely to occur in the near future, Moreover, these cannot be known



personally "where they are obviously abiding or existing". As such, these are only known as **Paññatti in Name**, and are **NOT Paramattha**.

The meaning that is conveyed by these names is the natural disposition of the faculty of seeing with the eyes. This nature should be understood and realized by personal realization at the moment of seeing, or at the time Vipassanā contemplation and noting is done in respect of what has been seen, or in the reflection of having seen it before. That visual object which is personally known and realized is the real **Paramattha Dhamma**. An object of sight which appears as a vision in the imaginative mind occurring independently, without the arising consciousness gained through concentrated attention on what has actually been seen, or what is being seen, is **Nāmapaññatti** in Name, or **Ākārapaññatti**, or, **Sanṭhāna-paññatti**. It is **NOT Paramattha**, the reality. It is because- this object of consciousness (which is imagined) cannot possibly be known by mere personal knowledge "Where it abides or exists obviously", since it has not really occurred, or is not about to occur, or might not probably occur within the individual or outside the individual. For instance, a person who is afraid of ghosts will probably have a haunting or frightful thought as if a horrible creature is nearby although he might not have been actually haunted. A person in his dreams may probably see unusual scenes and feel the sensations which he has never before come across and experienced. In any case, all these sensations which appear in the consciousness are mere imaginations apparently occurring in them without any concrete reason or justification. Hence all objects or consciousnesses that have arisen as created or caused by the mind are to be remembered and regarded as mere Paññatti.

**Cakkhupasāda** - eye-sensitivity, **cakkhuviññāṇa** - eye - consciousness, **saddārammaṇa** sound or audible object, **sotapasāda** - ear-sensitivity, **sotaviññāṇa** - consciousness of the ear = the act of hearing, etc. are to be considered and known as **Paññatti**; all natural dispositions which are known and realized personally should be regarded as genuine **Paramattha**. = (Nibbattita paramattha). What has merely been reflected in one's own imagination, or thought, may be understood as Paññatti, through similar process of elaboration.

All actions and behaviours of postures or department, such as, walking, standing, sitting, sleeping, bending, stretching, etc., are all '**Names**' - the **Paññattis**. As these terms or names tend to indicate the physicality (**rūpas**) which have arisen on account of mental inclination to walk, etc. as prompted by that particular bent of mind, these are known as concept arisen from others (**Vijjāmāna-paññatti**) and **Tajjāpaññatti**. In regard to this matter, what is meant by **dhātvatthakriyā** according to the method of making use of **ñāsa**, knowledgeable persons may please note that these are noting but consciousness (citta), mental concomitants (**cetasika**) and Materiality **Rūpa**. However, the meanings which can be known by these **Paññattis** fall into two different categories, namely, those which are known by ordinary worldlings and those which are known by Yogīs practising **Vipassanā**.

### **How ordinary worldlings know**

Ordinary worldlings know that it is their own "person", hands and feet together with the form and figure of a 'being', such as, "I walk," "I stand", "I sit," "I sleep," "I bend", "bending the hands and feet," etc. This meaning which is known as just mentioned is mere

**puggala-paññatti** and **saṅghāna-paññatti**. It is not at all **Paramattha**. The reason being-Except the mind that inclines to walk, etc., and the materiality (rūpa) that walks, for having no tangible substance, form and figure distinctively, nothing can be found by personal realization with the knowledge of Vipassanā, etc. The essence of the meaning cannot therefore be personally grasped for not being clearly manifested. Relating to this point, the reason as to why it has been treated or considered as **paññatti** although the meaning to be known by **Vijjāmāna-paññatti**, **tajjā -paññatti** should have been mere **Paramattha**, is because the act of knowing has taken place as is appropriately borne in mind. The **Vijjāmāna-paññattis**, such as, **rūpa**, **vedanā**, **pathavi**, etc. had been in use even before the appearance of the Buddha, the Enlightened One. In these ancient times, the genuine **Paramattha** could not possibly have been known through such '**paññattis**'. Generally, only **Saṅghāna-paññatti**, etc., would probably be known. At the present day, intellectual Buddhists or scholars also know what is **Saṅghāna paññatti**, etc., by bearing in mind through the said **paññatti**, as may be appropriate. As such, it should not be noted with certainty that "only **Paramattha** can be known through **Vijjāmāna-paññatti**."

### **The manner of realization by vipassanā-yogis**

Persons, who are continuously contemplating and noting the phenomena of **rūpas** and **nāmas** at the moment of their arising, know the mind which inclines to walk when the knowledge of **Vipassanā** becomes mature. Hence, the gradual movement or changing process of the material or physicality cause by that mind is appreciated and known. It is realized in an unbroken series that the

changing process of becoming which has taken place previously have dissolved or passed away even before reaching the state of occurrence or arising of the new movement in the process. As such, it is only known and determined by personal knowledge that "the statement: ' I walk ' conveys just an expression of the name given: and that there is, in fact, no such things as 'I', or 'Self' who can walk; and that only the mind which is bent upon walking, and the different stages of the movement of the physical **body (rūpa)** are present." **At the moment of standing**, the mind that inclines to stand is known. The **materiality** which evolves successively in propping up because of that willing mind is also known. It is also apprehended that the different stages of evolvment of the materiality that is propping up is disappearing or vanishing before reaching one stage after another. Hence, it is known by determining with one's own personal knowledge with awareness that" the statement- ' I stand ' is a mere nomenclature. There is no living entity as ' I ' who knows how to stand and what is present is only the intention to stand and the stiffness at various stages of movement in succession. At the moment of bending, the mind which inclines to bend is also known. The gradual process of physical transformation inclining towards the interior to bring forth the posture of bending caused by that mind is also known and realized. Hence, the expressions 'bending the hand', 'bending the lags', or 'it is ' I ' who bend' are merely nomenclature of terminology. "It is known after determining with one's own personal knowledge that "there is no such thing as the hand or feet which knows how to bend and as ' I ' or ' Self `; and that only the mental inclination to bend and the gradual movement of the physicality by stages in succession, are present."

The manner of apprehension at the moment of sitting, or of sleeping, or of stretching, and so on, may be elaborated accordingly. The manner or meaning which should be realized as such is the real nature of **rūpa**, of **nāma**, and of **Nibbattita paramattha** - the genuine **Paramatthas**. It is because - these are the innate nature of the meaning which should be realized as it really is, through the knowledge of **paccakkha vipassanā**. This reveals the manner of distinguishing between **paramattha** and **paññatti** in the matter of **Tajjā-paññatti**.

All that is named in Pāli as **Itthi, purisa, hattha, pāda, ghaṭa, paṭa** which respectively means: female, male, hands, feet, pot, garment (longyi), are merely **Nāmapaññatti (Name concept)**. As a matter of fact, as it might probably convey what is not obviously in existence as figure or shape of a female, etc., it is also known as **Avijjamāna Paññatti**. The **Paññatti (concept of the unreal)** by which it is known as female, male, living, hand, feet, pot, and garment, form of figure, etc., not being in existence in reality, convey the meanings which cannot be conceived as a reality and which cannot be found anywhere. Such being the case, these are the nature of concepts **Paññatti** in meaning. How is cannot be realized personally in a practical way may be explained thus. These (things) which are imagined as female, male, etc., are merely a composite of the genuine **rūpas** and **nāmas**. These materiality rūpas and mentality nāmas, when seen can be personally knows only by seeing or perceiving the outward form. Female or male cannot possibly be identified by mere perception at first sight. Similarly, it can only be realized by hearing the **sound**, when heard, etc., by knowing the **smell** when odour is smelt; by knowing the **taste-rūpa**, when the taste is felt by eating. When there is contact, hard or

soft (**pathavī-rūpa**), hot or cold (**tejo-rūpa**), and stiff or supple (**vāyo-rūpa**) could only be known personally by contact. The form or shape of the matter (substance) such as, female or male cannot as yet be personally known. The figure of a female, etc. could only be known after reflection and arising of consciousness by the act of seeing when the third process of thought or cognition (vīthi) has been reached. Nevertheless, this mere awareness is not the knowledge gained through personal realization. It is just known by mere guess depending upon what has been experienced previously and by recollection. Furthermore, if it occurs in one's own physical and mental complex, the phenomena of **rūpa-nāma** which have already arisen can also be realized as having so arisen through **paṭisaṅkhā-ñāṇa**, i.e. knowledge through reflection. It can also be realized personally through **Vipassanā-ñāṇa** which occurs through contemplation and noting. And yet since the meaning of a female, etc., cannot really be known personally with the knowledge of **paṭisaṅkhā** and of **vipassanā**, decision can be made that these **concepts (Paññattis)** are not real in ultimate sense. Hence, as regards persons who are accomplished with keen of **Vipassanā-ñāṇa** - insight wisdom, in accordance with what has been stated by men of wisdom as "If **Paramattha** appears, or rather, becomes manifest, **Paññatti** dives- (fails to occur);" only the genuine **Paramattha rūpa-nāma** are actually perceived and realized. **Paññatti**, however, are known and realized as phenomena, which are not real. To those who have not yet achieved **Vipassanā** knowledge, only **Paññattis** will become manifest and conspicuous in accordance with the saying spoken by sages as: "If **Paññatti** appears, or rather, becomes a manifest, Paramattha dive, "whereas the genuine **rūpa-nāma which are Paramattha** remain

submerged and disappeared. Hence, common worldlings simply think that are real and they can be realized personally; Hence, common worldlings simply think that the material substance or materiality, such as, female or male are real and they can be realized personally; however, seeing the visual objects, such as nāma and rupa are realized only by reflection or imagination. The material substance or materiality, such as, female or male, or, however seeing the visual objects, such as **rūpa** and **nāma** are realized only by reflection or imagination. Explanation has been given previously as to why it has been thought of or imagined in the like manner because of ignorance or non-realization of the significance and peculiarity of the Mind or Mental consciousness which occurs first and which occurs next. This explains the distinguishing features of **Paññatti** and **Paramattha** in the matters of **Avijjamāna Paññatti** in an analytical way.

"Here Ends the Manner of Distinguishing between **Paramattha** and **Paññatti**"

## **CONSCIOUSNESS OBJECT OF VIPASSANĀ**

Now the Dhammas which should be contemplated with knowledge through **Vipassanā** will be shown analytically. A person who is desirous of achieving genuine **Vipassanā** insight, such as, **Nāma-rūpaparicchedañña**, etc., should only contemplate the nāma-rūpa which is genuine **paramattha** out of the two kinds, viz: **Paramattha** and **Paññatti** already mentioned in the foregoing. No **paññattis (concepts)** should, however, be contemplated. Also among the **paramattha-rūpa-nāma**, only **Lokiya Dhamma (supramundane phenomena)** need be contemplated. No

contemplation should be made in respect of **Lokuttarā Dhamma**. The reason being these lokuttara Dhammas not being achieved and realized as yet, will not appear correctly in the minds of ordinary worldlings in their true nature of characteristics, etc. As regards Ariyas (Noble ones) although they are able to realize in true perspective, the contemplation of these **Lokuttarā-Dhamma** will bring no benefit. To elucidate, the contemplation of mundane phenomena((lokiya-dhamma), the conditions temporal will bring beneficial results for being able to get rid of **kilesās-** (defilements), which cause pleasurable attachment to these dhammas, considering them as being **nicca** (permanent), **sukha** (pleasurable) and **atta** (Self). In supramundane phenomena (lokuttara Dhammas) there is even of the clinging **kilesa**. Hence, in the absence of **kilesa** which are to be rejected, no advantages can be derived even if these Dhammas are contemplated. For example: If a person wishes to make the surface of the plain ground smooth and even, it would be advantageous in levelling out the uneven surface only by digging the earth where it is high and rugged and by filling up where there is depression. Obviously, it would be futile in trying to dig and fill the earth where the surface is already smooth and even. Accordingly, rational explanation has been given as: "**Anadhigatattā**" in Visuddhi Magga (2-223). It conveys the sense that there being no achievement as yet, **Lokuttara dhamma** should not be contemplated. It is said with reference to ordinary worldlings. On the other hand, it has been fully and logically expressed in Suttanta Mahāvaggaṭikā (343) as "**Avisayattā, visayattepi ca payojanābhāvato**" with reference to **ariyās** also. As **lokuttara** is not a thing that can be known by ordinary awareness of the mind, it is not proper for common worldlings to contemplate. This also means



- in so far as **Ariyās** are concerned, Lokuttara Dhammas are not deserving of contemplation by them though these can be perceived inasmuch as no benefit can be derived.

**Vipassanā** is of two different kinds, namely, **Paccakkha** and **Anumāna (by inference)**. In this regard, the knowledge which notes and perceives by personal realization the arising phenomena of **rūpa-nāma** as if these are clearly known by grasping with the hands is called: "**paccakkhavipassanā (Insight meditation by evidence)**". Through this knowledge of **paccakkhavipassanā**, the natural characteristics, etc. of the genuine **rūpa-nāma**, which are actually appearing and disappearing, can be truly known? The transient nature of their arising, dissolution and the characteristic of impermanence, etc. can also be truly comprehended. Hence, **Yogīs** practising **Vipassanā** should try to develop only this **Paccakkhavipassanā** from the initial stage of their meditation till it reaches the stage of **Anuloma-ñāṇa**. When **paccakkhavipassanā** becomes keen, vigorous and accomplished at every stage of the achievement of the knowledge of **Nāmarūpapariccheda**, etc., insight knowledge capable of determining through reflection the **rūpas-nāmas** which have not been realized yet, by comparing the **rūpas-nāmas** which have been practically known and realized personally, will occur. This knowledge is known as "**Anumānavipassanā (insight meditation by inference)**." The said **Anumānavipassanā** keeps its attention fixed on all **Lokiya-Dhammas**, namely, **Ajjhatta (internal)** and **Bahiddha (external)**, past, future and present phenomena as objects. However, it is not awareness of the true nature through consciousness of the characteristics of **rūpas** and **nāmas**, etc., just as in the case of **Paccakkhavipassanā**. It is also **not** the knowledge which can be developed through attentiveness of a

Special nature. It is merely the knowledge which automatically arises when **paccakkha-ñāṇa** becomes strengthened. Therefore, from now onwards, only the object of paccakkha-Vipassanā will be distinguishingly shown.

In the matter of **Lokiya-Dhamma**, a person who is a beginner in the practice of meditation cannot contemplate and note **Nevasaññā-nāsaññāyatana Jhāna**. It will be found in Anupada Sutta that this **Jhāna** being extremely subtle and delicate, even the Venerable Sāriputta did not find it very conspicuous. Only a person who has attained **Jhāna** will be able to contemplate and note the lofty Dhamma (**Mahaggata**) personally. A person not endowed with the attribute of **Jhāna** cannot possibly contemplate and note. It is because the Dhamma which has never occurred in a person will not clearly manifest its natural characteristics. In this regard, it should be construed in the light of what is stated in Atthakatha as: "**Anadhigatattā**" = no contemplation should be made on **Lokuttara dhamma** since no achievement has ever been gained. Hence, Mahāṭīkā (2-33) has said, **Lābhino eva mahaggatacittāni supākaṭāni honti.**"

**Mahaggatacittāni** - The lofty consciousnesses, **Lābhino eva** - in respect of a person who has attained them, **supākaṭāni** - will become manifest, or rather, come to light clearly to enable him to contemplate with the knowledge of **paccakkha, honti** - it is so.

In the ṭīkā, by the use of the expressions - **eva** and **supākaṭāni** which convey the meaning of **Avadhāraṇa** (emphasis or consciousness ascertainment), it would convey the sense that "**mahaggata** mind will come obviously manifested only to a person who has achieved **jhāna**. It does not properly manifest in the mind of a person who is short of **jhāna** in his achievement." In the

explanation thus given, what is meant by "become manifested", is nothing but "conspicuousness" to be able to know the natural characteristics, etc. of the as they really occur, with **paccakkha-ñāṇa**. What is also said as - "does not properly manifest" denotes mere manifestation to be able to know superficially with the knowledge of **Anumāna by inference**, for failing to become manifest good enough to be known by **Paccakkha-ñāṇa**. Hence, a person falling short of **jhāna** in his achievement should not contemplate Mahaggata-Dhamma. Only Kāmāvacara Dhamma - the Dhamma which falls within the domain of sensual pleasure should be contemplated. Nevertheless, when **paccakkha-ñāṇa** becomes mature and strengthened **Anumāna-ñāṇa** will also arise in Mahaggata-Dhamma. As such, it should not be considered that "**saṅkhāra** which is to be contemplated still remains excluded." Out of the **kāmāvacara-Dhammas** only the conspicuous manifestations of **rūpas** and **nāmas** should be contemplated. However, in respect of some of the inconspicuous rūpas and nāmas, contemplation through considering and conjecturing with the knowledge of the scriptures, should be avoided. The following is the statement contained in Visuddhi Magga (2-244).

**"Yepi ca sammasanupagā, tesu ye yassa  
pākaṭā honti, sukhena pariggahaṃ gacchanti,  
tesu tena sammasanaṃ ārabhitabbaṃ."**

**Ca** - It is not that only lokuttara dhamma should not be contemplated. **Ye sammasanupagā** - Also there are Lokaia Dhammas which ought to be contemplated. **Tesupi** - Among these Lokaia-Dhammas also, **ye** - such things as **rūpas and nāmas**, **yassa** - to a person, **pākaṭā honti** - are obvious. **Sukhena**

**pariggahaṃ** - Easy acquirement or contemplation without the need to reflect, gacchanti- will be within his reach, (i.e. will proceed to him). **Tesu** - In respect of these **rūpas** and **nāmas** which can easily be contemplated, **tena** - that person, **sammasanaṃ** - should do the act of meditating or investigation, **ārabhitabbaṃ** - by striving and by causing them to take place.

Of the 28 kinds of **rūpa (materiality)** what should be contemplated are only the 18 (eighteen) sorts of **rūpa** which are called in various names as "**rūpa-(material matter)**", or as "**nipphanna-rūpa**" (**concretely produced matter**) for being directly produced or originated in four ways from **kamma**, mind (**citta**), climatic condition (**utu**), and nutriment (**āhāra**), or as "**salakkhaṇa-rūpa**"(matter possessing real characteristics) for having the Saṅkhata characteristics of **uppāda** (becoming), **ṭhiti** - (static phase), **bhaṅga** (destruction), or as "**sammasana-rūpa**" for being deserving of vipassanā contemplation and noting. With the exception of these, the ten kinds of **anipphanna-rūpa** (non-concretely produced matter) need not be essentially contemplated. Hence, it has been stated in Mahāṭīkā as below:

**"Rūparūpāneva hi idha pariggayhanti, na rūpa  
pariccheda vikāralakkhaṇāni."**

(Mahāṭī: 2-353)

**Idha** - In regard to this matter, only the 18 kinds of "**Rūpa-rūpa**" such as called **rūparūpāni eva, nipphanna, salakkhaṇa, sammasana rūpa; pariggayhanti** - should be taken, contemplated and noted. **Rūpaparicchedavikāra-lakkhaṇāni** -- Only limiting phenomena, i.e., ākāśadhātu, the five (5) Vikārarūpa, viz: **kāyaviññatti, vacīviññatti, rūpalahutā, rūpamudutā**

**rūpakammaññatā**, and the four Lakkhaṇa-rūpas, viz; **upacaya**, **santati**, **jaratā aniccatā** which; **na pariggayhanti** - are not deserving of contemplating and noting.

Among **citta** (consciousness) and **cetasika** (mental factors), the impulsive consciousness which is instrumental (**kiriya-javana**), and which arises only in the mental complex of arahantas, cannot be contemplated by **puthujjanas** and **sekkha** individuals. Hence, objects of consciousness, which are concerned with **paccakkhavipassanā** of Puthujjanas and Sekkhas who are the **Vipassanā-yānika** (persons using Vipassanā as a vehicle in the indulgence of meditation), should be noted distinguishingly as follows:

There are: **Pasādha-rūpa** (5 kinds), **Visaya-rūpa** (7 kinds), **Bhava-rūpa** (2 kinds), **Āpodhātu** (1-kind), **hadaya-rūpa** (1 kind), **Āhāra-rūpa** (1 kind), **Jīvita-rūpa** (1 kind). These constitute eighteen (18) kinds of **Nipphanna-rūpa (concretely produced matter)**. **Akusala citta** (12 kinds), the Ahetuka- **citta** 17 (seventeen) in excepting **hasituppāda**, **mahākusala mahāvīpāka** mind (16 kinds) are called **Kāma-citta** - 45 kinds in number. And then comes 52 kinds of **Cetasika** (Non-cognitive elements or mental factors) which are associated with the said consciousnesses. Out of all these **rūpa**, **citta** (mind) and **cetasika**, only one of them which appear conspicuous should be given special emphasis and then, contemplated and noted.

### **CONSPICUOUSNESS OF NĀMAS RŪPAS**

All these rūpas-nāmas, namely, eye-sensitivity (sense of sight) called **Cakkhupasāda**; the visual object called **rūpārammana**; the Mind that sees and knows, called **Cakkhu-viññāṇa** (eye-

consciousness) along with other states of mind-consciousness which occur in a series, and other concomitant mental factors (cetasika), are clearly perceived with one's own personal knowledge at the moment of seeing. However, only one kind of phenomenal thing from among these **rūpas-nāmas** is likely to become extremely outstanding so as to enable one to note and become aware of the natural characteristics of the phenomenal existence, etc. States of consciousness or thoughts occurring in series (cognitive process) consisting of **Pañcadvārāvajjana** (1), **Sampaṭicchana** (2), **Santīraṇa** (3) **Votthapana** (1), **Kāmakusala-akusalajavana** (20), **Tadārammaṇa** (11), which occur depending upon **cakkhudvāra** (eye-door) are in all thirty-eight kinds in number. If mentioned according to the method of **Aggahitaggahaṇa**, there are thirty-five in number. A brief account will be given how it happens at the time of hearing, etc. It may be known and understood through the process of elaboration as in the case of what has taken place at the time or seeing.

**Sotapasāda** = ear-sensitivity (sense of hearing), **saddārammaṇa** audible object or the sound that is heard, **sotaviññāṇa** ear consciousness together with a series consciousness and mental factors (cetasika). All these **rūpas and nāmas** are quite obvious at the moment of hearing.

**Ghānapasāda** = nose-sensitivity (sense of smell), **ghandhārammaṇa** = olfactory objects or the **smell**, **ghānaviññāṇa** = nose-consciousness together with a series of consciousness and mental factors. All these **rūpas and nāmas** are quite obvious at the moment of smelling.

**Jivhāpasāda** = tongue-sensitivity (sense of taste), **rasārammaṇa** = **taste gustatory object**, **jivhāviññāṇa** =

tongue-consciousness that knows the taste together with a series of consciousness and mental factors. All these **rūpas** and **nāmas** are quite obvious at the moment of eating.

**Kāyapasāda** = body-sensitivity (sense of bodily contact), **phoṭṭhabbārammaṇa** = the rigid, tactile object consisting of hardness and softness - **pathavi-rūpa**; the hot, warm and cold **tejo-rūpa**; the vibrating supporting and pliant **vāyo-rūpa**; **kāyaviññāṇa** = body-consciousness together with a series of consciousness and mental factors. All these elements of **rūpas** and **nāmas** are quite obvious at the moment of touch or contact.

When feeling of pride occurs as being either a female or a male, **itthibhāva** -femininity, the sex element of the female, **pumbhāva or purisabhāva-masculinity, sex element of male**, are clearly known by personal realization. When saliva is swallowed, or is ejected, or when tears, secretion of the nose, and sweat ooze out, etc., the element of water having the property of fluidity (**āpodhātu**) which exudes, is clearly known through personal realization.

When imagining and planning, "the mind that imagines" "the mind contemplates and note" "**Hadayavatthu**" - the heart-base, which is the material support for the mind-element, etc., are quite obvious. "The Mind that imagines" comprises 32 (thirty-two) kinds, namely, **manodvārāvajjana** (1), **kāmakusala-akusala javana** (20) and **tadārammaṇa** (11). "The Mind that contemplates and notes means and includes - **manodvārāvajjana** (1), **mahākusalajavana** (8), and **tadārammaṇa** (11) - altogether twenty in number.

In this regard, it should be noted that sometimes **Ñānavippayutta Vipassanājavana** also arise in accordance with

what is stated in Aṭṭhasālinī (204) as: "**bhāventopi tesamyeva anñatarena bhāveti**"; and in the (ṭikā-kyaw) (**cetasiko pariccheda appamaññāsampayoga** Commentary - 102) as: "**Kadāci paricayabalena ñāṇavippayutta-cittehipi sammasanam**"; and as per Itivutta Aṭṭhakathā (196) wherein it is stated "**Paguṇam samatha-vipassanā-bhāvanam anuyuñjantassa antarantarā ñāṇavippayuttacittenāpi manasikāro pavattati.**" Moreover, it should also be noted as registering consciousness occurs at the end of **taruṇa vipassanājavana** at a later stage in conformity with what is stated in the Pāli Text of "Conditional Relations" (1-133) as: "**Aniccato dukkhato anattato vipassanti, kusale niruddhe vipāko tadārammaṇatā uppajjati.**"

When strength is gained after consuming food, or when losing strength and becoming weak by lack of food for not eating, the organic substance **Āhāra** (nutriment) is obvious. When **Pasāda, bhāva, and hadaya-rūpas** become obvious by their incessant and repeated occurrence, **jīvitindriya** = (the life-faculty) of substance or maintaining the subsistence of coexisting matters is found to be conspicuous. As stated in the foregoing, among those phenomena (Dhammas) which become obvious during the respective periods, any one of the Dhammas that is found to be most prominent may be essentially contemplated and noted.

If the question arises as to which of the two phenomena (Dhammas), viz: **ajjhatta (internal)** and **bahiddha (external)** should be contemplated and noted, the answer will be - both of these two dhammas should be contemplated and noted. However, contemplation of the internal phenomena (**Ajjhatta** Dhammas) with **Paccakkha-ñāṇa** as they usually occur according to the maturity of



the knowledge and **Pāramī** (Perfection) and contemplation of **bahiddha Dhammas** without distinguishing them as others, when that knowledge becomes mature after reflection and determining through **anumāna**, are the two methods of contemplation adopted by **Sāvakas**, the true disciples of the Enlightened Buddha. Such being the case, **Ajjhatta Dhammas** which manifest within one's own bodily complex of the individual should only be essentially contemplated and noted. The following is the statement of Țikā which indicates how the Venerable Ashin Moggallāna attained Arahatsip by contemplating part and parcel of the phenomena (dhamma) contemplated and investigated by **Sāvakas (disciples)**, as repeatedly expounded in Anupada Sutta Aṭṭhakathā.

## USUAL COMPREHENSION MADE BY THE DISCIPLES

**Ekadesamevāti sakattabhāve saṅkhāre  
 anavasesato pariggahetuṅca sammasituṅca  
 asakkonto attano abhinihārasamudāgataññāṇa-  
 balānurūpaṃ ekadesameva pariggahetvā  
 samma-santo. Tasmā sasantānagate  
 subbadhamme, parasantānagate on tesam  
 santānavibhāgaṃ akatvā bahiddhābhāva  
 samaññato sammasati. Ayaṃ sāvakānaṃ  
 sammasanacāro. (Ma-ṭṭi: 3-274)**

The gist of the above phrase commencing with the expression "**Ekadesamevati**" means - The Venerable Ashin Moggallāna not being able to completely comprehend the conditioned things or volitional formations (Saṅkhāras) occurring in this own personality -

bodily complex, ascertained and explored only a part and parcel of them depending on the strength of knowledge acquired through his Perfection (Pāramī), and then made apprehension. Hence, he went on investigating all conditioned things (Dhammas) which occurred in his physical and mental complex. However, not being able to differentiate the Dhammas which appeared in the physical and mental complex of the other person through the medium of the other's mental complex, he grasped and investigated all in it entirely regarding them as being similar to what were taking place externally within the individual (Bahiddha). Such a Dhamma as **ajjhatta** and **bahiddha** phenomena happen to be the field or ground for investigation and apprehension resorted to by **the disciples**.

Hence, "external phenomena" (**bahiddha Dhammas**) should not be contemplated either by seeking for it or by reflecting and imagining. A person who is contemplating and noting **external phenomena**, such as, sight and sound, etc., by purposely seeking for it, will find his thoughts often wandering and restless. For not being able to note the fleeting mind, maturity of **samādhi** and **paññā** could not be speedily achieved. As such, no progress can be made in his practice of meditation even after a period of 15 days, or a month or more, has elapsed. Also, to a person who contemplates by mere imagination according to the degree of knowledge he might have acquired, **samādhi** and **paññā** will not become mature since he failed to gain **Paccakkha** knowledge. Therefore, only if **an external phenomenon automatically arises** at the six-sense doors, contemplation and noting should be made. As such, efforts should be made to be able to contemplate and note only the "internal phenomena" (**Ajjhatta Dhamma**) evermore, or rather, at

all times. It could be very well understood from the following Mahā ṭikā that the task of contemplating all **rūpas** and **nāmas** will be fully accomplished by merely contemplating on that **internal phenomena**.

**Ajjhattaṃ vā hi vipassanābhiniveso hotu bahiddhā vā, ajjhataṃ pana lakkhaṇato sabbampi nāmarūpaṃ anavasesato pariggahitameva hoti.**

(Mahā ṭikā: 2-368)

**Vipassanābhiniveso** - To initially bear in mind the insight meditation (Vipassanā), **ajjhataṃ vā hoti** - either in one's own bodily complex; **bahiddhā vā** - externally in another's individual complex; **pana** - What is significantly essential, **ajjhataṃ** - when contemplation has been done internally within one's own individual complex, **lakkhaṇato** - through natural characteristics and general characteristics, **sabbampi nāmarūpaṃ** - in respect of all **nāma-rūpa** also, **anavasesato pariggahitameva** - it has been completely embraced, contemplated and noted, **hoti** - So it happens.

The gist of it is that at the beginning of insight meditation (Vipassanā bhāvanā), whether contemplation is done in respect of internal (**ajjhata**) or external (**bahiddhā**), if noting can be done at every moment of the arising phenomena of **ajjhata rūpa-nāma** without a miss, it is tantamount to having completely embraced all aspects of rūpa-nāma in their true characteristics. It means all have been totally contemplated and noted.

## ONLY THE PRESENT SHOULD BE CONTEMPLATED AND NOTED

What is required to be noted from the Past, Future and Present Dhammas may be stated that only **addhā, santati, khaṇa, paccuppanna** Dhammas, i.e. Dhammas occurring at times, in continuity, at the right moment, and at present, should be contemplated and noted with **paccakkha-ñāṇa**. When the knowledge of paccakkha becomes mature, **Anumāna-ñāṇa** which contemplates the past and future phenomena by determining after reflection will occur automatically. Hence, these past and future phenomena (Dhamma) need not be contemplated with anxiety. The reason being: A **Yogī** (one who meditates) cannot truly know the past and the Future Dhammas in their own respective natural characteristics. Just consider. Would it be possible to know correctly the **rūpa-nāma** that had actually happened in the past existences? Will one be able to truly realize whether she or he had a dark complexion, or a white complexion, or whether she or he was endowed with the eye sensitivity, ear-sensitivity capable of seeing and hearing clearly, or with the womanly attributes, or manly attributes pertaining to a male, or such other materialities with which she or he as a human being were endowed? Will the **nāmas** which had occurred in the past, such as, the consciousnesses, and mental factors (cetasika), that had arisen, be correctly recollected? Leave aside the far distant previous existences. If retrospection is made on **rūpas-nāmas** which had taken place in the previous year, month, or within a few days ago, will truly known as have actually occurred? As a matter of fact, the details of the phenomenal occurrences of **rūpas- nāmas** cannot even possibly be known truly in their natural

characteristics, etc., which had occurred within the past few hours, or ten minutes, or five minutes. If it could not be believed right now as to what was not yet known as stated, it would be definitely known and realized as true and correct, if and when personally indulged in the practice of meditation by noting incessantly the phenomena of rūpa-nāma at the moment of their arising.

Furthermore, it is entirely absurd to know the Future Dhamma (phenomena). While taking a step with the right foot, it cannot be known exactly "what sort of mentality and materiality **nāma-rupa** is going to take place when a step is taken with the left foot." At that moment even **akusala** - (unwholesome deed) is likely to cause or happen though it might be considered that **kusala** (wholesome deed) will be derived. It is very likely that unhappiness, etc., will prevail despite hope for gaining happiness. Hence, it has been stated that it is totally absurd to know the future. Being incapable of knowing as such, those persons who have unexpectedly come across with accidents, such as, getting wounded by gun-shot or by other weapons, drowning, injury received from snake-bite or scorpion-bite, or by hitting against sharp-pointed peg or thorns which would cause them pain and suffering, usually have had hope for good health and state of happiness with a wishful mind even just before those mishaps. Some would expect that "they will live a long life", even on the brink of death. If, however, they know what the future will be, astrologers as well as "females medium" who could read the future, will have no place, nay, will have been thrown out of their business. Whatever it may be, in some causes the future Dhamma might probably take place or happen as imagined or conjectured. However, if the state of affair were actually found as expected, it would happen by chance just like a game of tossing a coin for win or lose

depending upon the appearance of an old or even number. It is **NOT** the real truth which is definitely foreseen or known beforehand.

**Paccuppanna Dhamma** (the present phenomena) might probably be occurring at one's own bodily complex. It might also probably be just occurring in the six sense-doors (dvāras). As such, if contemplating and noting is carried out with the Mindfulness and wisdom (**Sati** and **Paññā**), any one of the most conspicuous **rūpa-nāma** with its natural characteristic will be truly known and personally realized in a practical way.

An example may be shown thus: while lightning takes place, if it is observed carefully, the discharge of electricity from cloud to cloud, i.e. the flash of lightning, the place where it occurs, and the shape it forms will be correctly known. On the other hand, if the lightning were observed or seen after it has flashed, how and where it has taken place will not even be known. Moreover, there will be no idea of its shape, let alone the manner of flashing. In the same way, before lightning occurs, if it is guessed or imagined as to where and how it is going to occur, what is guessed or imagined cannot be accurate or correct. According to what has now been illustrated as an example, the Past and the Future cannot be truly known. Only the Present (paccuppanna) can be truly known by personal realization through practice. As such, contemplation should not be made with anxiety and eagerness in respect of the Past and Future phenomena. Only the Present that is actually existing (**Paccuppanna**) should be contemplated and noted with the knowledge of **Paccakkha**.

Furthermore, there is one reason, and that is, **kilesas**, known as **Ārammaṇādhigghita (grasped object)**, and **ārammanānusaya (latent in object) defilement** abide in the **Paccuppanna Dhamma** which has missed contemplation. It will

not abide in the phenomena which have been contemplated. Hence, **Vipassanā** which contemplates and notes the Present (Paccuppanna) phenomena can reject or remove those **Kilesas (mental defilement)** by virtue of or, rather, through **Tadaṅgapahānaṃ**, i.e. "the temporary removal of mental defilements by means of **Vipassanā-ñāṇa**." **Kamma** and **Vipāka khandhā** (resultant aggregates) also, which will occur in continuation of these **Kilesas**, can be rejected. The manner in which this kind of **kilesa** abides and the manner as to how it is rejected will be clearly found in Chapter (VII) relating to **Aniccānupassanā**. The said **Ārammaṇānusaya** has already found its place in the Past phenomena which had missed the contemplation at the moment of their occurrence. **Ghana-paññatti** (concept as solid) which takes place depending upon the said Past phenomena is becoming obvious in the mental complex from that time onwards as if it has been photographed. Therefore, every time these Past **rūpas** and **nāmas** which have gone through the process of seeing, hearing, smelling, tasting, contacting, imagining, and knowing, are reflected upon with retrospection, clinging attachment occurs assuming them as **Nicca (permanent)**, **Sukha (happiness)**, and **Atta(self)** due to the clear manifestation of **Ghanapaññatti**. Then, it becomes impossible to wipe out or remove the concept of solid (**ghanapaññatti**) which has become imprinted in the mind as if it has been photographed. The mental defilements (**Kilesas**) which have an impression that these are **Nicca** (permanent), **Sukha** (delightful), and **Atta** (Self) cannot possibly be erased and eradicated.

For instance - Among some of the peoples belonging to different races, parents and teachers used to instruct and instill into the minds of the young children to be brave and courageous. They

used to tell fantastic tales describing the ghosts and spectres as being something spectacular to strike wonder. As such, these youngsters do not even know "what is fear" since the days of their childhood. When they become grown-ups, even if the ghostly spirits are seen, they do not get frightened. The ghosts are thought of as a peculiar apparition coming into their view. In the like manner, it should be known that **kilesa** will not arise by retrospection of **rūpas** and **nāmas** which are, in fact, undesirable and unpleasant, since these have been contemplated and noted from the moment of their occurrence, and ghanapaññatti has not been imprinted. Among Myanmar people, some of the parents and teachers used to frighten the children with the horrible tales of ghosts. Unfortunately, therefore, young children have an indelible impression of the ghosts and evil spirits as being really frightful. Although they have never seen them before, fear has crept into their young and immature minds automatically. Despite the instructions given by some of the wise teachers that there is nothing to fear, the spirit of fear is not likely to be erased from the minds of the young people. Although they might repeatedly boost their mind up as "nothing to be feared," fright in them cannot be totally obliterated from the minds. Similarly, for not being able to contemplate at the moment of the arising phenomena of **rūpas** and **nāmas**, the Past **phenomena** to which attachment has clung imagining them as **ghanapaññatti**, this attachment and the conception of that **ghanapaññatti** cannot possibly be eradicated by reflecting on them with retrospection. Such being the case, contemplation of the Past phenomena with reflection will not only fail to gain discernment of their true nature but also fail to cause rejection of the **kilesa**.



Future phenomena or condition has not yet arisen at the present moment. Although preparation has been made to reflect upon this Dhamma and to contemplate prior to its occurrence, if it cannot be really contemplated when occurred, **kilesa** which inclines to crave as being **Nicca, Sukha,** and **Atta** imagining them as **ghanapaññatti**, will undoubtedly arise. **Kilesa** will to remain or dwell in them even though prior contemplation has been made. As such, contemplation of the Future Dhamma after reflection does not merely mean that the true nature will not be known but that there will be no benefit for not being able to reject or expel the **kilesa**. For this reason. The Past and the Future dhammas shall not be contemplated with earnest. When **Paccakkha-ñāṇa** becomes mature, these (past and future phenomena) should be contemplated by making comparison with **Paccuppanna-Dhamma** only by applying the **Anumāna-ñāṇa**.

Contemplating and noting the **Paccuppanna-Dhamma** will lead to gaining discernment of the true nature of **rūpas-nāmas** which really arise and dissolve as has been already mentioned. It also rejects the **kilesas**. Hence, only **Paccuppanna-Dhamma** would be contemplated and noted with all seriousness. This indicated the propriety or the feasibility of contemplating and noting Paccuppanna only. In this connection, with a view to firmly achieve the **Dhammavavattthāna-ñāṇa** (knowledge defining the Dhamma) which is capable of giving decision without doubt and ambiguity, the relevant Canon or scripture will be cited as an example.

## BHADDEKĀRATTA SUTTA

(1) **Atītaṃ nā nvāgameyya, nappaṭikaṅkhe anāgataṃ**  
**Yadatītaṃ pahīnaṃ taṃ, a-ppattañca anāgataṃ.**

(2) **Paccuppannañca yaṃ dhammaṃ, tattha tattha**  
**vipassati.**

**A-saṃhīraṃ a-saṃkupaṃ, taṃ vidvā anubyuhaye.**

(3) **Ajjeva kicca' mātaṃ, ko jaññā maraṇaṃ suve.**  
**Na hi no saṅgamaṃ tena, mahāsenena maccunā.**

(4) **Evaṃ vihāriṃ ātāpiṃ, ahoratta matanditaṃ.**  
**Taṃ ve baddekarattoti, santo ācikkhate muni.**

(Uparipaṇṇāsa Bhaddekaratta Sutta: 226)

(1) **Atītaṃ** - The past, **yaṃ khandha - pañca kaṃ**, five aggregates of (khandhas), **atthi** -is present, or rather, exist. **Taṃ** - These five khandhas, **pahīnaṃ** - have disappeared and ceased to exist. (Niruddhaṃ, atthaṅgataṃ - an exposition of Aṭṭhakathā). **Tasmā** - For having disappeared and ceased to exist, **atītaṃ** - the five khandhas belonging to the past, **na anuāgameyya** - so as not to let (them) appear again - should not repeat imagining or thinking of them with **taṇhā** and **diṭṭhi**. **Anāgatañca** - The future five khandhas also, **appattaṃ** - have not yet made their appearance, and come into being. (**ajātaṃ anibbattaṃ** - an exposition). **Tasmā** - For not yet come into existence as such, **anāgataṃ** - the five khandhās belonging to the future, **nappaṭikaṅkhe**- should not be expected or yearned for with **taṇhā** and **ditthi**.

(2) **Paccuppannaṃ** - Also the present, **Dhammañca** - phenomena of a being (five khandhā), **tattha tattha** - only at that

brief moment of its phenomenal arising, **yaṃ vipassati** - is contemplated with the seven kinds of **anupassanā**. **Asaṃhīraṃ** - That which should not be moved or drawn up by **taṇhā** and **diṭṭhi**, **asaṃkupaṃ** - that which is not is destroyed by **taṇhā** and **diṭṭhi**, nay, so that no distintegration can take place, **taṃ vipassanā ñāṇaṃ** - this knowledge of Vipassanā which contemplates and notes the present khandhas at every moment of their arising, **vidvā**-a knowledgeable person, **anubyuhaya** - should cause to develop. This (vipassanā-ñāṇa).

**Note:** (In the primeval original books of Netti, it was expressed as "**yaṃ Dhammaṃ**". In the Uparipaṇṇāsa books, however, the expression "**Yo Dhammaṃ**" appears. Replying on these, or rather, as is intended by the use of these expressions, a knowledgeable person carries on with his contemplation. It should be interpreted to mean that such a knowledgeable person should develop. Considering the use of the word '**Taṃ**', the expression '**Yaṃ**' is more appropriate, or rather, meaningful.)

(3) The meaning of the verse (gāthā) which runs: "**ajjeva**, etc., has been given in Chapter (1) - under the Sub-heading "A Word of Advice". Please go through it again.

(4) **Ahorattaṃ** - Throughout day and night continuously, **a-tanditaṃ** - not being idle, **ātāpiṃ** - but being diligent and energetic which cause to dry up the kilesas, **evaṃvihāriṃ**- and having used to contemplate and note according to the method as stated; **taṃ** - that kind of a knowledgeable person, **ve** - is, in fact, **bhaddekarattoti** - a wise person who makes good use of the precious time during day and night. **Santo** - He who has

extinguished the fires of kilesa, **muni** - the Lord Buddha, **ācikkhate** has preached as such.

In amplifying this Sutta, the manner of following the Past has been preached as "**evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti**, etc." And also in Aṭṭhakathā, it has been explained as: "**Kāḷopi samāno indanīlā maṇivaṇṇo ahoṣinti evaṃ manuñavaseneva**," i.e. that a person who has a dark complexion, etc." thinks of himself as having a complexion like sapphire and by such a loveable **rūpa**. Hence, only if the Past is interpreted as a trite quotation, i.e. just a common place 'Past', it would be adequate. If the 'Past' is taken in its real sense, it would only concern those persons who are endowed with **Abhiññā** by which the past life existences could be reflected upon or remembered. However, this Sutta has been preached also with the intention of imparting to those who have not been endowed with the supernormal knowledge or power **Abhiññā**. Hence, explanation will be given how to treat and regard the 'Past' and the 'Future' as is commonly or usually happened to all kinds of persons.

### **Don't go back or retrace to the past that has gone by**

The phenomena relating to the Five Khandhās, such as, the eye-sensitivity, the face, hands, feet and so on - the sight objects - that have been seen, the nature of seeing things which belonged to the days gone by, have ceased and vanished. Now that these are no longer in extant. Therefore, these phenomena or conditions which have already disappeared or become obliterated, should not be imagined or recollected with a clinging desire prompted by **taṇhā** and **diṭṭhi**.

The manner in which clinging attachment takes place with **taṇhā** is --- "My eyes are clear. I have good eye-sight. Even tiny and very minute articles could be seen. I have a very beautiful face. My eyes, eyebrows, hands and feet are pretty. My complexion is fair and the flesh and skin are smooth and clean. I have enough of fine and dainty clothes, good utensils and other properties for use. I have come across such and such a person before. He looks handsome, attractive, etc., etc. "Delight and joy have occurred reflecting and remembering what have been seen as stated in the foregoing.

The manner in which attachment takes place with false view called '**diṭṭhi**' carries the notion as: "This is ' I ' ; it is a living being who sees." And also imagining that "a being which is conceived as ' I ', or a living entity is what is seen," and that from the time of seeing them, these remain permanent without undergoing any change up till the present moment, and that as a being, it has transmigrated to another existence on demise, or that a living being will, on death, be completely annihilated. This is the way how they imagine and think under misconception of the false doctrine called '**diṭṭhi**'. Hence, it should not be borne in mind, as stated, with **taṇhā** and **diṭṭhi**, clinging to what has been seen in the past. Likewise, one should not keep in mind and entertain a thought, and reflect on the sense-objects which have been known clearly in the past in connection with what has been heard, smelt, eaten, contacted, imagined and aware of. In particular, in the matter of imagining and knowing, retrospection of good or bad sensations arisen by contemplating and noting in the past should be avoided.

## **Don't look forward to the future**

The phenomena which will occur later are now not yet taking place, and are now not in existence too. Yearning for these phenomena is just like wasting time as if one is imagining and dreaming that "If I draw a lucky lot (winning ticket in lottery), I would lead a certain way of life spending my money as I wish. "It is indeed also improper to hope and yearn for what one wishes to happen as: "May my eyes be forever good with a clear eye-sight; any my eyes not grow dim and lose its power and become short-sighted. May my looks and complexion of the skin, etc., be always fine, handsome and youthful; may I always see all that is beautiful; may this eye-sight and function of the eyes be not deteriorate and destroyed, etc." Similar thoughts and wilful ideas will prevail in the case of any sound or voice that is going to be heard **mutatis mutandis**. In particular, it should not be expected and longed for better achievement in the matter of contemplation and noting, for the arising of extraordinary sensations, and for occurrence of special distinctive knowledges in connection with the act of imagining and knowing things of all sorts which are incidental.

## **Don't miss to note every occurrence**

Contemplation and noting should be made on the arising **Paccuppanna Dhamma(present phenomena)** while seeing, hearing, smelling, eating, contacting, walking, attending, sitting, sleeping, bending, stretching, planning and knowing so as to comprehend and perceive them as merely **rūpa-nāma, anicca, dukkha** and **anatta**. If these have missed contemplation and noting, pleasurable and clinging desires of **taṇhā** will occur, assuming that these Dhammas (conditions) as material substance

which can fulfil one's own wish and that these are "permanent, pleasurable, good, pretty and graceful." If wrongly conceived as such the false view, (diṭṭhi) is deemed to be taking place. When it so happens, the mind will occur with a tendency to evolve or invite **kāma vitakka** - thoughts of sensual pleasure, as prompted by, or rather, on account of **taṇhā** and **diṭṭhi**. How it happens is: If not capable of noting while the seeing takes place, imaginations and thoughts are likely to occur as: "Somebody is seen: a female or male is seen; she is the daughter or son of so and so person; they are the parents of someone; they have come for this or that purpose; he or she has such kind of temperament; his or her manner of talking is like this or that, and so on." Over and above that, if lovable and pleasurable things are seen, **kāma vitakka** will occur endlessly as, "Oh, his complexion is so clear and fine; the way how he speaks is very nice, cultured and refined; his gait and manner of behaviour is so gentle and full of grace, it would be really fine to have a conversation with him; it would be a pleasure to befriend him as a close acquaintance and so on." On the other hand, if something detestable is seen, **vyāpāda vitakka (thought of ill-will of malevolence)** and **vihiṃsā vitakka (thoughts of cruelty)** are likely to take place beyond bounds without end as, "his appearance is very loathsome and ugly, his mental disposition and behaviour are like this or that; he is doing something to my detriment; it would be better if he dies; how should it be conspired to kill him **(byāpāda)**;" everything will be all right only if he gets into trouble; may he meet with such and such a disaster or suffering; how should I manage to ill-treat him **(vihiṃsā)** i.e. cruelty, and so on."

This bent of malevolent mind is **saṃhīra** - as "yielding to the enticement of **taṇhā** and **diṭṭhi**." **Samkuppā** means "getting

destroyed or spoilt by **taṇhā** and **diṭṭhi**. " it may be deduced and elaborated in the same manner in which the mind is yielded and spoiled as deduced by **taṇhā** and **diṭṭhi** for having failed to contemplate and note in cases where hearing, etc. take place.

**[May you all be able to consult and discuss in conformity with the explanation just rendered and the Pali commentary which runs as: "rūpaṃ attato samanupassati, etc.]**

If capable of contemplating and noting, the vipassanā consciousness which is noting every moment will prevent the occurrence of **Kāma vitakka**, etc., as **taṇhā** and **diṭṭhi** might have wised for. Hence, Vipassanā contemplating and noting - is known as **Asaṃhīraṃ** and **asaṃkuppa**. It means to say that such Vipassanā insight meditation by continuously contemplating and noting the phenomena of rūpa-nāma at the moment of their arising should be ceaselessly developed until the stages of **Anuloma**, **gotrabhū** and **Magga Phala-Ñāṇa** are reached after the **Saṅkhārupekkhā-ñāṇa** called "**Paṭinissaggānupassanā**. (contemplation in respect of giving up)" If at all the question arises whether it isn't true that reference has been made to **addhā paccuppanna**, in Visuddhi Magga by quoting a phrase commented upon by Venerable Mahā Kiccāyana Thera from this Sutta, it is indeed true, and exactly so. However, only when **saṃhīra** and **saṃkuppa** consciousness occur, it would concern solely with all **addhā paccuppanna**. In the matter of Vipassanā, however, it is not relevant to the entire **addhā-paccuppanna**. As such, it is not that all kinds of phenomena (Dhamma) which are limited by that, which arises at the present time between birth (paṭisandhi) and death (Cutī), must be contemplated and noted in its entirety. Nor should it be



contemplated with mere conjecture. Neither should contemplation be made by mere surmise prior to occurrence. Nor should it be contemplated in retrospection long after the occurrence. As a matter of fact, those phenomena of nāma-rupa should be contemplated only at the brief moment of their arising here and there. Preaching has been made embracing the qualifying word with the expression of '**tattha, tattha**' in the Uddesa Pāḷi to make the meaning become obvious. The manner of exposition in Aṭṭhakathā may be scrutinized as stated below:

**" Tattha tatthā ti - paccuppannanpi dhammaṃ  
yattha yattheva so uppanno "tattha tattheva  
aniccānupassanādihi sattahi anupassanā-hi  
vipassati."**

(It is the original Pāḷi Text as found in **Netti**. However, in Uparipaṇṇāsa, the manner of expression is peculiarly different as: "**Yattha yattheva uppannaṃ, tattha tattheva ca naṃ**" - and as "**Yo vipassati**")

"**Tattha tattha**" (here and there) means that although it is **paccuppanna**, the said Paccuppanna Dhamma occurs only for a moment wherever the Dhamma relating to the Five **Khandhās** are clearly perceived and comprehended through contemplation. Only at such times when it so happens for a moment, contemplation is carried on with the seven kinds of **Anupassanā (contemplation of impermanence)**, such as, **Aniccānupassanā** and so on.

In this Aṭṭhakathā, the usage of the word '**Paccuppannampi**', the word 'pi' which is **Sambhāvanā Jotaka (a particle)** indicates that "all conditioned things in the present existence as limited by birth (**paṭisandhi**) and (**death**) Cuti, are

truly '**addhā paccuppanna**'. Be it as it may, instructions have been given that these phenomena covering all aspects, should not also be contemplated as a whole in one lot. No contemplation should also be made on any single object with mere conjecture. Only the phenomena which occur at the moment should be contemplated." In using the expression '**tattha tattheva**', with the word (eva) which is **Avadhāraṇa** it would mean that "this **Paccuppanna-dhamma** would not be contemplated prior to its occurrence also. Nor contemplation be also made long after it has occurred. It should be contemplated at every moment of its occurrence for a short while only. **Anupassanā (contemplation)** comprises 7 kinds, and those are: **Aniccānupassanā, Dukkha, Anatta, Nibbidā, Virāga, Nirodha and Paṭinissaggānupassanā**. Relating to these, clear explanation will be given in Chapter (VII).

According to this Pāḷi Sutta and Aṭṭhakathā, since it has been pointed out that contemplation should only be made at every moment of occurrence, the object of Vipassanā is but a kind of **Santati** (continuity of growth), **Khaṇa Paccuppanna (present moment)** - which appears in an instant though it is said to be **Paccuppanna addhā**, i.e. the period of present time. It is not the entire **addhā paccuppanna** which is limited by **Paṭisandhi** and **Cuti**. It does not happen only in relating to this matter but also in the matter of **Cetopariya-abhiññāṇa** which knows the thoughts of others evidently **Paccakkha**. Visuddhi Magga has stated that "**addhā paccuppanna** should be taken to mean an object of contemplation as limited by **Javanavāra** - an occasion or turn of impulse." This is mentioned below:

**Addhāpaccuppannaṃ pana javanavārena  
dīpe-tabbanti saṃyuttaṭṭhakathāyaṃ vuttaṃ,  
taṃ sutha vuttaṃ.**

(Visuddhi: 2-63)

**Addhāpaccuppannaṃ pana** - This addhāpaccuppanna, **Javanavārena**- by means of **javanavāra**, nay, by **one cognitive process, dipetabbanti** - should be shown. **Saṃuttathakathāya** - In **Saṃyuttaṭṭhakathā**, **vuttaṃ** - it has stated as such. **Taṃ** - this statement is, **suthu vuttaṃ** - very well said.

**Addhapaccuppannaṃ javanavārena  
dipetabbaṃ, na sakalena paccuppannaddhunāti  
adhippayo.**

(Mahā ṭīkā: 2-66)

The gist of it is that **pccuppanna** should be shown or disclosed by **jovāra**. It is not to be made known or manifested solely by **addhā paccuppanna** in its entirety. This is as meant by **Aṭṭhakathā**.

According to the said Pāḷi Canonical texts, **Aṭṭhakathā** and **Ṭīkā**s, the explanation given as:" in the matter of **cetopariyaabhiññā** which knows the nature of the (mind) of others with discrimination by personal realization, and in the matter of perspective **paccakkha vipassanā** which knows distinguishingly better all **rūpas-nāmas** with clarity, it should not be taken to convey the meaning of "whole life-existence," though it is stated as, "**addhā paccuppanna**", and that only the meaning of **Paccuppanna Dhamma** which is momentarily occurring as limited by **javanavāra** should be taken," is really convincing. However, relating to the matter of **Anumāna Vipassanā**, the entire **paccuppannanaddhā** is to be also taken as what it really means.

Hence, according to this Bhaddekaratta Sutta Pāḷi, and Aṭṭhakathā, it should be noted with confidence that" only the **Paccuppanna Dhamma (phenomenon)** which arises at the moment of contemplation is the object of **Paccakkha-Vipassanā.**"

Moreover, it has also been directly mentioned in Satipaṭṭhāna Sutta Pāḷi and Aṭṭhakathā that contemplation should be made only on **Paccuppanna Dhamma.** The way explanation is given is: In the section relating to **Kāyānupassanā (contemplation of body)** what has been preached denotes

"**gacchanto vā gacchamīti pajānāti**", etc., which means -" He who is walking knows he walks and is of walking", etc., and this indicates that preaching is done with emphasis on the Present time (paccuppanna). No preaching is made referring to the Past and Future events, such as, "He who has walked knows he has already taken a walk, or, he knows he is about to walk", etc.

In the section relating to **Vedanānupassanā** (contemplation of feeling) which runs as "**Sukhaṃ vā vedanaṃ vedayamāno sukkaṃ vedanaṃ vedayāmīti pajānāti**," i.e. "he who is suffering and is at the moment of feeling the pleasant feeling (**sukha-vedanā**), etc., knows he is having pleasant feeling." has been preached in the like manner referring to what is taking place at the Present time. It has **NOT** been preached referring to either the Past or the Future as, "he who has already felt pleasant feeling (**sukha-vedanā**) knows he has undergone pleasant feeling, or he who is about to experience pleasant feeling knows he is going to feel."

Also in the section relating to **Dhammānupassanā**, it has been preached as: "**Santaṃ vā ajjhataṃ kāmaccchandammatthi me ajjhataṃ kāmaccchandoti pajānāti**", etc., " One knows the **ajjhata kamacchanda** - which

is present and currently arising as: '**ajjhata kamacchanda**' is present and currently arising in me," etc. In this statement also emphasis is laid only on the Present time - "**Paccuppanan kāla**". It has not been preached with reference to the Past and Future events as: "**Kāmacchanda**- desire for sensual enjoyment, which has once abided and which has arisen, is known; it is known that **kāmacchanda** is going to abide soon and is about to occur, is known; **kāmacchanda** which has abided in me and has once occurred in me; and it is known that **kāmacchanda** will abide and occur."

However, in the portion relating to **Cittānupassanā (contemplation of consciousness)** which runs as: "**Sarāgaṃ vā cittaṃ sarāgaṃ cittaṃti pajānāti**," etc., by the mere use of the expression in Pāḷi, there is obviously no indication of the period of time whatsoever. Hence, the commentators who are used to making comments to make it clear where there is vagueness or ambiguity, have explained in the manner stated below. Judging from this statement, it is quite evident that Buddha's noble wish is to make the beings know only the conscious mind that is occurring at the moment in the matter of **Cittānupassanā** as in the case of other remaining **anupassanās**.

**Yasmiṃ yasmiṃ khaṇe yaṃ yaṃ cittaṃ pavattati, taṃ taṃ sallakkhanto attano vā citte, parassa vā citte, kalena vā attano, kalena vā parassa citte cittaṃnupassī viharati.**

(Dī-ṭha: 2-367)

**Yasmiṃ yasmiṃ khaṇe** - At any moment, **yaṃ yaṃ cittaṃ**- any consciousness or thought whatsoever, **pavattati** -

occurs. **Tasmim̐ tasmim̐ khaṇe** - While occurring at such and such a time for a brief moment, **taṃ taṃ** - such and such consciousness or thought which is currently occurring, **sallakhento** - he who is noting, **attano vā citte** -in one's own mind. **Parassa vā citte** or in the mind of another person, **kalena vā attano, kalena vā parassa citte** -at times in one's own mind or in another person's mind, **cittānupassī** - carries on contemplating that it is the Mind, **viharati** - it is said that one dwells contemplating as such, or rather, remaining absorbed in contemplation.

### **Essential meaning - the gist**

If noting is carried on, the mind that occurs again and again at every moment of its recurrence may be said that one is contemplation as: "it is the Mind" that is being contemplated. It conveys the sense that **Cttānupassanā** is being developed. In this Aṭṭhakathā, the translation of the word "**Sallakhento**" as:" a person who notes or perceives", is exactly in accordance with the grammatical sense. It is not the meaning which is derived from insinuation. Hence, it may be noted and remembered that the expression of the words "Contemplate, or Note, or Bear in Mind" conveys the same meaning according to what is intended.

Some, of course, being careless or inadvertent of the aforesaid statement made in Aṭṭhakathā which explains the method of contemplating **Cittānupassanā**, the statement which reveals the basic characteristics or abstraction of the **sarāga citta (consciousness)** associated with lust just before the words elucidated in Aṭṭhakathā, is thought of as the guidelines relating to the method of contemplation. In this way, it is said that "doing reflecting on eight kinds of consciousness rooted in greed

(lobhamūlacitta) as sarāgacitta, and **lokiya kusala and abyākata** citta as Vitarāga citta (the consciousness that is lust)", etc., amounts to Cittānupassanā Imagining as such, and speaking in that manner amounts to inadvertence or negligence of what has been prescribed in Aṭṭhakathā as stated earlier. In this case, the statement made in the Commentary, such as, "**Sarāganti aṭṭhavidam lobhasahagataṃ, etc.**", is misconceived or an misunderstood because of failure to grasp the idea of the Aṭṭhakathā Teacher - Commentator who merely wishes to explain the visible characteristics, lack of opportunity to receive the method and technique correctly in the matter of **Vipassanā**, and of incapability to understand the correct nature of **Vipassanā**. The reason being - According to what is said in the Aṭṭhakathā already quoted, the consciousness intended here is obviously explained as "it is **Cittānupassanā** only if contemplating and noting is done at every moment of its occurrence." Such being the case, the Mind that tends towards greed (lobha) comprising eight kinds of consciousness to be regarded as **Sarāga citta (consciousness associated with lust)** that is devoid of human passions, and that **lokiyakusala and abyākata Mind** are called **Vitarāga Mind**. "If a person is contemplating and reflecting in the like manner, will he be able to bear in mind the thoughts or consciousness which are currently occurring, or which have already really occurred, or which are, in fact, about to occur in one's own bodily complex and in the bodily complex or personality of another person? If at all the mind or consciousness that really occurs in the two kinds of series of physical and mental complex (one's own and those of others) and in the three periods of time (Past, Present and Future), has escaped attention, then, which kind of phenomena would he be able to bear

in mind? Is it not true that only **Paññatti** nominations, such as, the lobhamulacitta, sarāgacitta and the numerical-eight would only be borne in his heart (mind)? For bearing in mind the **Paññatti** as stated, the act of bearing in mind, as has already been mentioned by some of the teachers, cannot possibly be genuine **Vipassanā** called **Cittānupassanā** according to what has been said in Aṭṭhakathā. It has therefore been said that the statement made under misapprehension by some of the teachers are merely "Misconception or wrong notion and Erroneous statement."

Furthermore, there is something which is reproachable. How it is may be put in that light i.e. In the matter of **cetopariyaabhiññāṇa**, it has been similarly preached in this Cittānupassanā Pāḷi Canon as "**Sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti.**" etc. Similar exposition has been rendered also in Aṭṭhakathā. Such being the case, if it is interpreted according to the principle adopted by some of those teachers, "The eight kinds of eight kinds of consciousness rooted in greed means **Sarāga** citta," and it can be reflected by bearing in mind as has been stated, then it may be said that "**Cetopariya-abhiññāṇa** has occurred." Nevertheless, it cannot be said so. Hence, in that exposition on **Abhiññāṇa**", the Commentator has explained only the characteristics or classification of **sarāga** citta, etc. It is therefore; quite clear that **Cetopariyaabhiññāṇa** will arise only if the thought process of another person were really known in sequence as it occurs. Similarly, in the matter of this **Cittānupassanā**, explanation of the characteristics or classification has only been rendered by using the expression - **Sarāganti aṭṭhavidhaṃ lobhasahagataṃ**, etc. Still it does not amount to clarifying the manner in which **Cittānupassanā** occurs. The manner in which this



**Cittānupassanā** takes place is obvious as indicated by the statement of expression which goes to say as "**Yasmiṃ yasmiṃ khaṇe**, etc." As such, it should be remembered with confidence that" only the momentary arising of **Paccuppanna (present phenomena)** is the object of consciousness of **Paccakkha-Vipassanā**."

With so many quotations cited to such an extent from Pāḷi, Aṭṭhakathās **Dhammavavatthana-ñāṇa (knowledge that determines the Dhamma)**, which determines that only by contemplating and noting of **Paccuppanna Dhamma** at every moment of their occurrence, wholesome **Paccakkhavipassanā kusala** will have been firmly generated and established. In case doubts cannot as yet be eliminated with the disclosure of so much numerous supporting facts, the said sceptical doubts (**vicikicchā**) may be rejected by what is going to be cited as an exemplary statement of the Pāḷi Canon, Aṭṭhakathā and Ṭīkāś. If it still fails, may the exposition in the matter relating to **Udayabbaya-ñāṇa** and **Bhaṅga-ñāṇa** as is going to be mentioned with the support of the Pali Canons, Aṭṭhakathā and Ṭīkāś contained in Chapter (VI), be able to cause to dispel the doubts. In these scriptural texts, it has been directly explained that only the knowledge which contemplates **Khaṇa-paccuppanna Dhamma** is **Paccakkha-udayabbaya-ñāṇa** and **Paccakkha-Bhaṅga-ñāṇa**, and that only when this **paccakkha-ñāṇa** is strengthened and accomplished, **Anumāna-ñāṇa** which weighs and contemplates, occurs. Again, if **Vicikicchā** cannot yet be eliminated and dispelled even with the weight of these Scriptural texts, then there is no way out except to feel sorry that "Vicikicchā", the sceptical doubts - the **Niyyānāvaraṇa Dhamma** which causes perplexity of the mind with regard to

'**Dhammavavatthāna-ñāṇa**' that can lead to the way of emancipation (**niyyāna**) of the Ariyās, is deterring the achievement of **Magga-Phala-Nibbāna** in this very life existence."

**Yaṃ kiñci rūpaṃ atītanāgata-paccuppannaṃ,  
ajjhattaṃ vā bahiddha vā, oḷārikaṃ vā  
sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre  
santike vā, sabbaṃ rūpaṃ aniccato vavattheti,  
ekaṃ samm sanaṃ. (Paṭisaṃ 51)**

If the question arises as to: "Whether is it not true that contemplation need be made first and foremost in accordance with Paṭisambhidā Magga?", the answer is in the negative. It is because this statement of Pali should be only delivered by means of **desanakkama (order of preaching)**, as is usually done in Suttas and Abhidhammā. It is not the criterion Pāḷi statement that should be particularly made known by **Paṭipattakkama (order of practice)**. Moreover, **Sammasana-ñāṇa** as cited by that Pāḷi statement is NOT **Paccakkha-vipassanā**. It is only **Anumānas vipassanā**. Hence, it cannot be said, by reliance being made on that statement in Pāḷi, that "contemplation should be made beginning from the Past." More candidly, **Vipassanā** means the Dhamma that should be developed by contemplating and noting without any interval on all conditional phenomena at every moment of their occurrence or emergence at the six sense-doors (dvāras). Only when contemplation is carried out in the like manner, then the natural characteristics of nāma-rupa can be realized as they really are. As such, it should be reflected whether by way of contemplation according to the order that has been mentioned in that Pali, it would be correct and appropriate in conformity with the standardized procedure of meditation. After the

"Past", there is no becoming of the "Future". Only **Paccuppanna** ("**present**") will occur. It is not that **Paccuppanna** occurs after the "Future". It only happens earlier or beforehand. Neither does **bahiddha sukhuma**, etc. occur after the occurrence of **ajjhata** and **oḷārika**, etc. Hence, if the Future Dhamma were contemplated after contemplating the Past Dhamma, **Paccuppanna dhamma** which occurs in between, or rather, is in the middle, would miss contemplation. It would have the reverse order, if **Paccuppanna** - the Present Dhamma that occurs currently is contemplated after the Future dhamma has been contemplated. An instance may be shown thus: While stepping out with the right foot it is impossible if contemplation will have to be made again on the step about to be taken with the right foot after contemplating on the step which is about to take place with the left foot. Even if it is within the bounds of possibility to do so, it is indeed improper and incongruous with **Udayabbaya-ñāṇa** and **Bhaṅga-ñāṇa** which contemplate on **paccuppanna**. It would also be appropriate to contemplate on **Ajjhatta (internal)**, etc. only after **Bahiddha (external)**, etc., that have been contemplated first and foremost. This is the reason why the Commentaries have said, "**Bahiddha abhinivisitvā ajjhataṃ vutthāti.**" What it means is -- After first contemplating **bahiddha** while **ajjhata** is being contemplated, **Magga** is reached or achieved. Furthermore, it has been previously explained that by bearing in mind through reflection of the unmanifested Past Dhamma that have dissolved and the Future Dhamma that have not become obvious for not having occurred as yet, the natural characteristics, etc., cannot be truly known as in the case of **Paccuppanna dhamma** which is currently existing and conspicuous. Therefore, how could it be truly known by first contemplating the Past and

Future Dhammas which cannot possibly know correctly the natural characteristics, etc., that the **Saṅkhata-lakkhaṇa** viz: coming into being (uppada), becoming static (ṭhiti), and dissolving (bhaṅga) will actually take place, remain static and then dissolved? A person who does not correctly know the **saṅkhata-lakkhaṇa**, not being able to distinguish even **Satatighana** (perception of solid or substance as continuity) will not surely be endowed with personal knowledge which realizes the real characteristics of **anicca**, **dukkha** and **anatta**. As such, Paṭisambhidā-Magga Pāḷi mentioned earlier is **not** that Pāḷi statement Canon which denotes **Paṭipattakkama (order of practice)** as: "Contemplation must be made in the order of occurrences after learning by heart." It is the statement of Pāḷi which should be preached as is usually delivered as contained in Suttanta and Abhidhammā for easy comprehension or understanding.

### **Sammasana-Ñāna is indeterminate**

Just carefully note and imagine the statement "**Sabbaṃ rūpaṃ**, etc." by which object of **Sammasana-ñāna** is shown in the said Pali Text. It does not mean to say contemplation is done distinctively in respect of each and every kind of Dhamma which occurs once at a time, by the said knowledge. What it really means is that contemplation is only made collectively embracing all that are present, or rather, currently existing. For example - the sense that is conveyed is: In contemplating **vedanā (feeling or sensation)**, all **vedanās**, and the sensations are contemplated collectively as a whole instead of each and every **vedanā** which occurs once at a time. While contemplating as such, how could the respective natural characteristic, etc., of the said Dhammas be personally realized in a practical way with the knowledge which occurs singly? As such, it is

**NOT Paccakkha-ñāṇa.** As a matter of fact, it is only **Anumāna-Ñāṇa** which reflects and verifies **rūpa** and **vedanā**, etc. embracing all aspects by comparing and weighing **rūpas** and **nāmas** which have been personally realized at the time when **Paccakkha-ñāṇa** has become fully developed. However, in the matter of this **Anumāna-ñāṇa**, there has not been no restriction and distinction that "Contemplation should be made of only such and such **Lokiya-Dhamma**," or else, "contemplation should be made commencing from such and such a kind of Dhamma." Those persons who have aptitude and intuition and are knowledgeable are likely to consider and reflect in a very comprehensive manner. For this every reason, in Paṭisambhidā-Magga and Visuddhi Magga the said knowledge has been circumspectively shown in amplification. This **Anumānasammasana-ñāṇa** has not only occurred prior to the achievement of **Udayabbaya-ñāṇa** but also likely to occur after the zealous achievement of **Udayabbaya-ñāṇa** and **Bhaṅga-ñāṇa** to the extent that one could possibly be determine. The relevant Pāḷi commentary or exposition will be evidently found when it comes to the matter relating to **Udayabbaya-ñāṇa** and **Bhaṅga-ñāṇa**.

## **THE NAMES OF ANUMĀNA VIPASSANĀ**

The said Anumāna knowledge does not merely contemplate one of the rūpas-nāmas with discrimination but contemplates completely all of them in a group collectively. Hence, it is also called **Kalāpasammasana**. Since it contemplates by bearing in mind adapting to the technique derived from **rūpa-nāma** which have already been personally realized, it is also named '**Nayavipassanā**,' **Nayadassana**, and **Nayamanasikāra**. Why it is called

"**Nayadassana** and **Nayamanasikāra** will be known from the Kathavatthu Aṭṭhakathā as cited below:

" **Ekasaṅkhārassapi aniccatāya diṭṭhāya sabbe saṅkhārā aniccāti avasesesu nayato manasikāro hoti( Pa) sabbe saṅkhārā aniccāti ādivacanam nayato dassanam sandhāya vuttam, na ekakkhaṇe ārammaṇato.**

The gist of the above Pāḷi passage is: When a person realizes, by **paccakkha-ñāṇa** that even a conditioned thing, is impermanent, he bears in mind that all conditioned things including all other things are of transient nature; he has the proper attention based in the manner or method as stated. It has been preached by drawing inference to the fact that contemplation is done based upon the statement which runs as "**Sabbe saṅkhārā aniccāti ādivacanam, sabbe saṅkhārā aniccā yadāpaññāya passati**, etc., ascribing to what is existing, and that all conditioned phenomena are impermanent, if and when seen with the knowledge of the mind's eye, as authoritatively expressed or spoken. Of course, preaching was not made with an intention for the purpose of contemplating with mindfulness on the arising consciousness which occurs only once momentarily. (**ekakkhaṇe**).

By referring to the use of the expression- "**ekasaṅkhārassāpi**" appearing in this Aṭṭhakatha even with the disparaging explanation given according to the word 'api', contemplation is said to have been made in respect of all **saṅkhāras** as being impermanent by mere discernment of the characteristic of **anicca** (impermanence) relating to only one kind of **saṅkhāra**. It has been explained that if at all the characteristic of

**anicca** of the nature of various conditioned things (**saṅkhāras**) are perceived through realization several times, there is no need to say anything about the possibility of the occurrence of the proper and prudent devotion of mind-**nayamanasikāra** called **Anumāna**. The use of the expression "**aniccatāya diṭṭhāyā**" goes to indicate that it is perceived with the faculty of **paccakkhavipassanā**. The words- "**avasesesu nayato manasikāro**" go to show that **anumāna-ñāṇa**, called **Nayamanasikāra**, **Nayadassana**, and **Nayavipassanā**, occurs in respect of all **saṅkhāras** which could not be perceived and comprehended by personal realization. Visuddhi Magga has also stated as: '**Kalāpasammasana**', inasmuch as the aforesaid **saṅkhāras** are verified and contemplated collectively in one lot. It has not been shown that all kinds of similar **desanā**, such as, "**Sabbe saṅkhārā, aniccā, sabbe saṅkhārā dukkhāti, sabbe dhammā anattāti yadā paññāya passati**" by the use of the expression- "**nayato dassanaṃ sandhāya vuttaṃ**, etc.", are contemplated with the knowledge of **Paccakkha**. It only reveals that contemplation is made in respect of all kinds of **saṅkhāras** completely based upon the principles that have been laid down, only after contemplation and realization with the knowledge of **Paccakkhañāṇa**. "It may be understood in that light." These teachings (**desanās**) are preached referring to the manner of contemplating with **Anumāna-ñāṇa**." It means that these are not the preachings or instructions delivered with reference to the manner of contemplating with **Paccakkha-ñāṇa**. According to this Aṭṭhakathā, **Anumānavipassanā** is not the knowledge which is good enough to be developed from the very outset. It is merely the knowledge which is likely to occur automatically after only one kind of **saṅkhāra** as well as various kinds of **saṅkhāra** with their of

impermanence (**aniccalakkhaṇā**), etc., have been found and perceived with **Paccakkha-ñāṇa**. Because of the fact that this is **Sammasana-ñāṇa** being only **Anumāna-ñāṇa**. Which is not a forerunner but mere follower, cannot be taken for granted or stated that "it should be contemplated beginning from the past, "by way of deduction from the Pāḷi Text concerning **Sammasana-ñāṇa**. In this regard, what is to be stated in especial is: Among various methods of **Sammasanabhāvanā** according to the procedure prescribed under Pāḷimuttaka Aṭṭhakathā as contained in Visuddhi Magga, the last Part of Vayovuddhaṅgama in Rūpasattaka, and the methods relating to **Ābāra, Utu, Kamma,** and **Citta samuṭṭhāna,** and also the six methods of **Yamaka,** etc. as shown in Arūpasattaka, are also embraced in **Paccakkha-vipassanā**. In all these methods, generally most of the material and mental objects are mere **Paccuppanna** ("Present").

[Here ends "Object of Vipassanā" ]

## EXEMPLARY TECHNIQUES

Now, in respect of those persons who make use of **Samatha** as vehicle for the attainment of tranquillity and insight, and the way how contemplation is done by them, will be explained. The intention is as follows: The method of contemplating **Vipassanā** as described in this Text of Dhamma is the technique which is preached directly without any deviation from the **Satipaṭṭhāna Sutta** Pāḷi. This method is also in conformity with what is stated in other Pāḷi scriptures. However, if nothing is found which deserves to be emulated, some people might probably entertain doubts about the



method of this Satipaṭṭhāna meditation. It is to enable such people to firmly establish in them the **Dhammavavatthāna** knowledge by dispelling such sceptical doubts with techniques which are exemplary.

**Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi sa-vitakkaṃ sa-vicāraṃ vivakajaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati. So" Yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāra-gataṃ viññāṅgataṃ," te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.**

(Navaṅguttara Mahāvagga: 220)

Oh, Bhikkhus! In the realm of this **Sāsanā**, a Bhikkhu, only if he is separated from or devoid of **kāma**, sensuality, and free from evil deeds - akusala Dhamma, will be able to attain and absorb in the **First Jhāna** which has the Jhāna factors with vitakko and vicāra, and also **Pāti**, rapture, and **Sukha**, happiness, derived by being liberated from **nīvaraṇas** through reflection and investigation. At the moment of the arising of that First **Jhāna**, such **rūpa**, **vedanā**, **saññā**, **saṅkhāra** and **viññāṅga** are taking place. This Bhikkhu contemplates and sees such **rūpa**, **vedanā**, **saññā**, **saṅkhāra**, and **viññāna** Dhammas as impermanent as suffering, as disease as a boil, or a sharp-pointed spike, as a calamity, as an affliction, as alien, as distegrating, as void, and as Not-Self.

From what has been transpired as stated in the above Pāli passage, it is quite evident that "a monk who is endowed with **Jhāna**, first of all plunged himself in the First **Jhāna** as a basic foundation prior to meditating Vipassanā. Then simultaneously after emerging from the **Jhāna**, **Vipassanā** is contemplated. When contemplating, no other extraneous phenomenon is sought for to be contemplated. At the moment of the occurrence of the First Jhāna, only the **khandhās** - the aggregates of a being - which become conspicuous are contemplated." Furthermore, in that Sutta similar elucidation has been made relating to the manner of contemplating after first entering into the remaining **rūpa** and **arūpa jhānas** also. In other Pāli Suttas also, the manner of contemplation made by **Samatha-yānika** are mentioned likewise. Hence, there are Pali scriptures which indicate that "after first entering upon one of the **Jhānas**, and arising from that Jhāna again, contemplation is made on the phenomenal conditions of **nāmas** and **rūpas** which occur conspicuously at the moment of absorption. There is, in fact, no Pāli scriptures which reveal that "Contemplation is made on **nāmas-rūpas** according to the knowledge as may be relevant to the scriptural texts by conjecture after reflection." This point may be seriously noted for guidance.

As it has been stated in the aforesaid Sutta as **aniccato**, etc., One should not think that "contemplation should be made in this manner only in the matter of "**Aniccānupassanā**, etc.; however, in regard to **Nāmarūpapariccheda** and **Paccayapariggaha** only the phenomenal condition of **nāma** and **rūpa** should be reflected and contemplated." In distinguishing the two methods of **Bhāvanā**, it has been stated that relating to the prescribed **Aniccādi Vipassanā**, the first two knowledges (**Ñāṇas**) which have not been prescribed

are also included. As such, with reference to these Pāli Scriptures, Visuddhi Magga has stated as cited below:

**Nāmarūpānaṃ yāthāva dassanaṃ diṭṭhivissuddhi-nāma, taṃ sampādetu kāmēna samathayānikena tāva ṭhapetvā nevasaññānāsaññāyatanaṃ avasesa-rūpārūpāvacarajjhānānaṃ aññatarato vutthāya vitakkādīni jhānaṅgāni, taṃ sampayuttakā ca dhammā lakkhaṇarasādivasena pariggahetabbā.**

(2-222)

**Nāmarūpānaṃ** - As regards nāma-rūpa, **yāthāva dassanaṃ** - realization and comprehension of their true nature, **diṭṭhivissuddhi nāma**- means purity of view (Diṭṭhivissuddhi). **Taṃ** - In respect of that Diṭṭhivissuddhi, **sampādetukāmēna** - if desirous of achieving accomplishment, **samathayānikena** - a person who is a samatha-yānika, i.e. he who wishes to make Samatha his vehicle for the purpose of achievement, **tāva** - first and foremost, **nevasaññānāsaññāyatanaṃ ṭhapetvā** - after leaving aside Nevasaññānāsaññāyatana Jhāna, i.e. the Jhāna productive of the highest spiritual advantage, of neither consciousness nor unconsciousness, **avasesarūpārūpāvacarajjhānānaṃ** - and out of the remaining rūpa-jhāna and **arūpa-jhāna**, **vutthāya** - after arising, aññatarato - from one of these Jhānas, **vitakkādīni jhānaṅgāni ca** - The factors of Jhāna such as, vitakka, etc., **taṃ sampayuttakā ca dhammā** - and also the Dhammas (phenomena) of sense impressions or contact (Phassa), perception (Saññā), volition (Cetanā), thought or consciousness (citta), etc., which appear along with the jhānā, Pariggahetabbā - should be fully

grasped and contemplated **lakkhaṇarassādivasena** - according to the essence or taste of the natural characteristics, etc.

## **BRIEF EXPLANATION (HOW NAMA-RUPA SHOULD BE GRASPED)**

The knowledge which correctly knows the actual arising of the phenomena of **Nāma** and **Rūpa** is known as "**Diṭṭhi Visuddhi**" purity of view, if desirous of accomplishing the said purity (Visuddhi), and if a person so desires is a Samatha-yānika, he must first meditate letting himself absorbed in one of the **rūpa** and **arūpa** jhānas apart from **Nevasaññā**. When arising from the absorption of that **jhāna**, the factors of jhāna, namely, **vitakka** (initial application of thought), **vicāra** (sustained thought), **pīti** (joy), **sukha** (bliss) and **ekaggatā** (one-pointedness of the consciousness) which are associated with that jhāna, should be contemplated and noted. The other phenomena, such as, **phassa** (contact), **saññā** (perception), **cetanā** (volition or intention), **citta** (the consciousness), **chanda** (desire), etc., should also be contemplated and noted. The manner in which contemplation and noting to be done is by way of contemplating and noting with the realization of the natural characteristics (**sabhāvalakkhaṇā**), and essence or function (**rasa**), etc.

In this connection, according to the expression "**Lakkhaṇarasādivasena**", how should contemplation and done is to contemplate and note embracing all Dhammas, viz: **Jhāna**, associated consciousness and **cetasika** by grasping with comprehension, doing contemplation and noting, and perceiving the natural characteristics, function, etc., of those Dhammas. It convey

the sense that it is neither comprehending, contemplating and noting, and knowing the name, form and appearance, nor the numerical value (numbers), etc. of the said Dhammas. For example, in saying that it is understood as "Abhidhammaṃ ekadesavasena jānāmi", i.e. according to what is quoted in part only from Abhidhamma, although it amounts to saying that Abhidhamma is well appreciated, "it is not that the whole Abhidhamma is properly understood or grasped. It is just like saying that only part and parcel is understood"; and in stating that "**candaṃ heṭṭhimatalavasena passāmi**", i.e. the moon is seen according to what could be known from the looks of the lower surface of the circular shape of the moon." It is not that the moon is seen as a whole from all aspects, "but that in actual fact only the bottom or concave surface of the moon is seen." Similarly, in case where it is said that according to **lakkhaṇa rasa**, etc., comprehension or grasping should be made, and it is just like saying that only the characteristics, rasa, etc., of the Dhamma relating to the jhāna, associated **citta**, and **cetasika** Dhamma should be grasped, contemplated, noted, seen, and realized. However, in the matter of **paramattha**, only the characteristics, etc. are genuine **paramattha**. There is no distinctive or separate **paramattha** Dhamma other than that of the characteristics, etc. As such, discernment of the characteristics, etc., does not mean knowing only a portion of paramattha Dhamma. The whole or all of Paramattha Dhammas are indeed fully known and understood. For instance, knowing the phusanalakkhana, i.e., the characteristic of the contact between the sense-object and consciousness is not that only a part of **phassa** is known. It is just like knowing the entire impression of **phassa** (contact). In regard to the use of the expression "**vasana**", it denotes that there are many

instances where similar principle of interpretation should be applied. Intellectuals may take note of this expression.

Reason has been given in the *ṭīkā* that **Nevasaññānāsaññāyatana-Jhāna** is omitted as it could not possibly be contemplated by a person who is a beginner in the exercise of meditation. It will be particularly obvious in Anupada Sutta. Moreover, in describing the Dhammas that should be taken up, the reason for not revealing the materiality (**rūpa**) as in the case of Pāḷi Texts is because - In the case of **Samatha-yānikas**, generally only the **Jhāna-cittuppāda (nāma)** mentality will become apparent and is likely to become manifest first. Hence, in most causes where meditation is made, contemplation is carried on beginning with **Nāma**. There are only a few cases where contemplation is made on the phenomena of **Rūpa** because it occurs first. How contemplation is made in such a few cases will be described together with the manner of contemplation done by **Vipassanā-yānikas**. Hence, in this regard, since it is intended to show the method of contemplation in general, it would appear that **rūpa** has been omitted. Furthermore, it appears that **rūpa** is purposely left out wishing to lay emphasis on the method of contemplating **nāma**. Apart from this, **rūpa** might have been omitted in view of the fact that both **nāma and rūpa** could not possibly be contemplated simultaneously. As such, the manner of contemplating on **hadaya-rūpa** on which the said **jhāna** depends has been shown in continuation separately. Hence, the statement made in this Visuddhi-Magga is quite the same as, or rather, in entire agreement with what has been stated in Aṅguttara nikāya Pāḷi. It should not be regarded as not being adequate and comprehensive as in Pāḷi scriptural texts just because **Nevasaññānāsaññāyatana-**

**jhāna** and **rūpa** are not shown. Factors, on which the three statements of reason are based, will now be described.

**Arūpe vipassanābhiniveso yebhuyyena  
samatha- yānikassa hoti.**

(Mahā-ṭī: 2-470)

It so happens that to a **Samathayānika**, i.e. "one who makes samatha his vehicle", the contemplation generally takes place beginning from Vipassanā in respect of Nāma (mentality). (It should be known by retrospection that there are only a few cases in which contemplating is made starting from Rūpa. This is the background of the First Statement of Reason.)

However, in the case of **Vipassanāyānika**, contemplation is generally made beginning from **Rūpa** (materiality). Only a few will contemplate starting from **Nāma** (mentality). Hence, even in the said ṭīkā, it has been stated as: "**Rūpe vipassanābhiniveso yebhuyyena vipassanāyānikassa hoti.**" Relating to the manner of contemplating first on **Rūpa** in accordance with this ṭīkā, it will be found in Chapter (V).

**Jhānaṅgāni pariggaṇhāti arūpamukhena  
vipassanaṃ abhinivisanto.**

(Suttanta Mahāvāgga-ṭīkā: 300)

A person, who first of all bears in mind and contemplates **Vipassanā** by having had his sole reliance on **Nāma**, is deemed to have grasped and embraced all factors of **Jhāna**. (This is the fundamental background of the Second Statement of Reason.)

As indicated by the expression "**Arūpamukhena**" appearing in this ṭīkā, the meaning that is conveyed is: "Of the **Nāmas-rūpas**

which occur simultaneously, only the conspicuous **Nāma** is contemplated. **Rūpa** is not contemplated separately. Nevertheless, by contemplating with emphasis on the said **Nāma**, the work of contemplation of both **Nāma** and **Rūpa** is involved and accomplished. By contemplating on the obvious manifestation of **Rūpa** as a primary object, it should be noted that the work of contemplating both **Nāma-rūpa** is completely done without the needs to contemplate on **Nāma** specifically. Such being the case, it has been mentioned in this *ṭikā* as: "**Assāsapassāse pariggaṇhāti rūpamukhena vipassanaṃ abhinivisanto.**"

The gist of it is - A person who has achieved **Jhāna** through meditation by way of **Ānāpāna** (inhaling and exhaling breath) and who contemplates *Vipassanā* in the first instance, by relying of **Rūpa** as of primary importance, grasps or contemplates the in-breathing and out-breathing - **Ānāpāna**.

## HOW VIPASSANĀ OCCURS WHILE PRACTISING ĀNĀPĀNASSATI

As the above *ṭikā* happens to be an exposition of *Aṭṭhakathā* describing the manner of contemplating **Vipassanā** first and foremost by a person achieved in **Jhāna** through the practice of **Ānāpāna**, as: "**So jhānā vuṭṭhahitvā assāsa passāse vā pariggaṇhāti jhānaṅgāni vā,**" it is merely stated only as "contemplating on the respiration (i.e. breathing in and breathing out)." It should therefore be noted that "**Samathayānikas** who first begin to indulge the practice of **Vipassanā** by the contemplation of **Rūpa** as a primary object of sense, could also contemplate on any other **Rūpa**." What is to be particularly noted is - Special attention



should be given to these **Aṭṭhakathās** and **Ṭīkā**s so as not to get into a wrong notion and to commit oneself in making an erroneous statement that it would only amount to practising **Samatha** if inhaling and exhaling of breath are contemplated and that it does not therefore lead to **Vipassanā**. In this regard, improper consideration or wrong devotion of mind should certainly be allowed to take place that "**Vipassanā** will occur only endowed with **Jhāna**", just because it has been stated that "it is comprehended or embraced after rising from the **Jhāna**." It is because that such statement as "only a certain specific Dhamma from among the obvious **Kāmāvacara dhammas**, should be contemplated by **Samathayānika**, and that it should not be contemplated if the meditator is a **Vipassanāyānika**" can nowhere be found in any of the Pāli Scriptures, Aṭṭhakathās and ṭīkā s. As a matter of fact, if **Vipassanā** can be realised by **samathayānika** by contemplating on any one of the **Kāmāvacara dhammas**, genuine Vipassanā will likewise occur also to **Vipassanāyānika** by contemplating the said kind of **Kāmāvacara dhamma** which is presently obvious. There is no reason why it should not so happen. In particular, if contemplation is made bearing in mind an image of **Nimitta** (sign) in the process of inbreathing and out breathing either by a person endowed with **Jhāna**, or by a person devoid of **Jhāna**, it is merely **Samatha**. It is NOT **Vipassanā**. Only if contemplation is made on all phenomenal occurrences of contact, then it is **Vipassanā**. **Vipassanā** is Insight Knowledge. It cannot undoubtedly be **Samatha**. Hence, in Uparipaṇṇāsa Ānāpānassati Sutta, it has been preached as "**Kāyesu kāyaññatara-ham bhikkhave evam vadāmi, yadidam assāsa passāsā**."

"Oh, Bhikkhus! There is what are called inhaled breath and exhaled breath (**Assāsapassāsa**). This inhaled air and exhaled air (inhalation and expiration) is only one of the groups (body), (body) namely **Pathavīkāyo āpokāyo, tejokāyo** and **vāyokāyo** (elements of earth, water, heat or cold, and air) and that is, **Vāyokāya** - the element of air. In other words, amongst twenty-five kinds of **Rūpakāya** relating to the **Rūpa** (materiality), this forms one of **Vāyokāya** included **Phoṭṭhabbāyatana. I**, the **Buddha**, have thus preached."

It renders two methods of explanation in accordance with Aṭṭhakathā as : "**Kāyaññataranti pathavīkāyādīsu catūsu kāyesu aññataram vadāmi, vāyokāyam vadāmi-ti attho. Atha vā cakkhāyatanaṃ. (pa) Kabhaḷīkāro āhāro-ti pañcaviṣati rūpakothāsā rūpakāyo nāma, tesu ānāpānaṃ phoṭṭhabbāyatane saṅgahitattā kāyaññataram hoti, tasmāpi evam āha.**" These are the twenty-five kinds of **Rūpa** directly preached in Dhammasaṅgani. The said twenty-five kinds are also mentioned in the Aṭṭhakathā relating to Mūlapaṇṇāsa- Mahāgopāla Sutta and Aṅguttaranikāya gopāla Sutta.

**Rūpārūpadhammānaṃ accanta vidhuratāya ekajjham a-sammasitabbattā.**

(Mahā-ṭīkā: 2-399)

It means that because of the nature of **Rūpadhamma** and **Nāmadhamma** which are, in fact, diametrically opposite to one another, these should not be touched upon or contemplated in combination. (This is the basic ground on which reliance is made by the Third Statement of Reason). **Rūpa** is not conscious of the sense-objects. **Nāma** is capable of knowing the sense-objects. Because of

this difference to one another, in the matter of **Paccakkha-ñāṇa**, be no contemplation can be made on **Rūpas** and **Nāmas** combination; or take both of them as object of the same time.)

With these statements of explanation, it has become quite obvious that "Aṅguttara Pāḷi Text and Visuddhi Magga have given similar explanation that a Samathayānika should only primarily contemplate any one of the conspicuous phenomena among the **Jhānacittuppa, Nāma-dhammas** (mental phenomena), the rūpa-Dhamma (material phenomena) on which the said mental phenomena depends. Hence, emulating the example of the manner of contemplation adopted by **Samathayānika**, it is to be understood that "**Vipassanā-yānika** also should contemplate primarily on any one of the **nāmas** and **rūpas** which occur currently in his own bodily complex." What is to be noted is that a **Samathayānika** having been endowed with **Jhāna** in which he is absorbed, must contemplate that **Jhāna**, etc. However, in the case of **Vipassanā-yānika**, since he is devoid of **Jhāna**, contemplation should be made on the seeing consciousness, etc., by him at the moment of seeing, and so on. This is only where the difference lies between the two. The manner of contemplating is however, the same.

Such being the case, a person who is a **Vipassanā-yānika** should either contemplate nāma such as the **citta** and **Cetasika** which perceive the sense-object at a brief moment of seeing, or the **Rūpa** where **Nāma** abides, or, the visible object which is seen and observed. Similarly, it may be understood in the like manner at every moment of hearing, smelling, eating and touching. In a case where imagination and thoughts take place for the moment, the mind (nāma) which reflects, imagines and contemplates i.e., citta and

**cetasika**, or, the **rūpa** where the said **nāma** resides, or, the **nāma-rūpa** which have become the object of consciousness, or, the **rūpa** caused by the mind, should be contemplated.

When contemplating as such, it should not be contemplated after considering and searching for it in details in respect of every phenomenon of **nāma-rūpa** occurring simultaneously as described in the texts of Abhidhamma. It should be contemplated primarily on any one of the conspicuous phenomena (dhammas). Just take notice of the Ṭīkās which run as: "**Attano abhinihāra samudāgata ñāṇabalānurūpam ekadesameva pariggahetvā sammāsanto - rūpamukhena, a-rūpamukhena vipassanam abhinivisanto.**" In the matter of **Paccakkha**, two or three rūpas or two or three **nāmas**, etc. also cannot be contemplated in a grouping, or rather, in combination. It is because one of the **nāmas-rūpa**, such as, the elements of **pathavī-** earth, **phassa** - contact, etc., and other **nāma-rūpa**, such as, **āpo** - liquidity, **vedanā** - feeling or sensation, are not similar to one another in their natural characteristics. These distinctive natural characteristics, etc., cannot be consciousness all in one lot with the knowledge which occurs to a person at one moment, and cannot also be understood. In any case, if it is known and realized by contemplating and noting any one of the conspicuous **nāmas** and **rūpas**, the work of realization and contemplation of **rūpas** and **nāmas** which occur simultaneously, will have been accomplished."

## COULD ATTAIN ARAHATSHIP WITHOUT EVEN KNOWING ALL FOUR DHĀTUS (ELEMENTS)

Some people are of the opinion that every person who has achieved **Magga-phala** knows and realizes the mental and physical phenomena (**nāma** and **rūpa**) in the same manner, or that **Magga-phala** can be achieved only after realizing all what has been elaborately mentioned in Pāḷi Texts and Aṭṭhakathās. It should not have been considered in that light. The reason being, realization can come to persons only in commensurate with the maturity and degree of their own respective Perfections (Pāramita) and knowledge (Nāṇa). To be more explicit: - If a person is a **Tikkhabhabba** - a very well-conducted intelligent personage of great eminence, he could know everything comprehensively as in the case of **Sāvakas**. But no knowledge can be acquired as much as what is described in the noble **Abhidhamma desanā**. Anupada Sutta will make it obvious. It happens to be the most inferior **Mandabhabba** individual; he would probably know only a few dhamma adequate enough only to reach **Magga-phala**. For this reason, it has been stated in Mūlapaṇṇāsa - Mūlapariyāya Sutta Aṭṭhakathā (54) as "**Sāvakā hi catunnaṃ dhātūnaṃ ekadesameva sammasitvā nibbāna pāpuṇenti.**"

It means that all true disciples (sāvakas) of the Enlightened One have reached **Nibbāna** after pondering upon and reviewing only a portion of the Four Elements, viz: earth (**pathavī**), water or liquidity (**āpo**), fire or heat (**tejo**) and air or wind (**vāyo**)

The same meaning as conveyed not only in Aṭṭhakathā but also in Saḷāyatanasamyutta Pāḷi Text (396). The manner of illustration given therein is: On being questioned by a monk as: "How

much should one know to gain purification of the knowledge and to become an Arahata?, four noble and eminent Arahats gave their answers respectively as to how they had individually and personally indulged in the practice of meditation and as to how they had achieved personal realization on their own respectively.

## **ANSWER GIVEN BY THE FIRST VENERABLE ARAHANTA**

**Yato kho āvuso channaṃ phassāyatanānaṃ  
samudayañca aṭṭhaṅgamañca yathābhūtaṃ  
pajānāti, ettāvatā kho āvuso bhikkhuno  
dassanaṃ suvi-suddhaṃ hoti.**

Oh, Your Venerable! True realization is achieved when arising and dissolution of the six internal sense-bases (**ajjhāttikāyatana**) which cause to bring about **Phassa** (contact), take place. Your Venerable, if it is known to that extent, the insight wisdom or knowledge of a Bhikkhu becomes clear and purified. It means to say "Arahatship has been achieved."

This answer was given by the Mahā Thera - an Arahata who had only contemplated on the six sense-bases (**ajjhāttikāyatana**). Considering this great Arahanta's method of contemplation, it is noticed what no contemplation was made on all **Bahiddha** Dhammas (external phenomena). Even in respect of **Ajjhatta** (internal phenomena), it is found that the five internal **rūpas**, namely, **cakkhu** (the eye), **sota** (the ear), **ghāna** (the nose), **jivhā** (the tongue), **kāya** (the body which feels the touch) were only contemplated and the remaining **rūpas** (materiality) were not

contemplated. From among the **nāma-dhammas**, contemplation was made on the consciousness only. It is found that no contemplation was made on mental concomitants (**cetasika**). In spite of this, the said Mahā Thera by contemplating according to the aforesaid method had become an Arahat. How could anyone say that this method is improper? On point of fact, it must be said to be appropriate for being found in conformity with what has been stated in amplification in the Pali Texts and Atthakathas. Why it is said to be in agreement, may be explained in the following manner. To contemplate primarily on **Ajjhattikāyatana** also amounts to contemplation being made on and achieving realization of **Bāhirāyatana** which simultaneously occurs with **Ajjhattikāyatana**. Hence, as it amounts to contemplating all **nāmas** and **rūpas** comprehensively, and to achieving personal realization of their true characteristics, it is in line with the Pāli Texts and Atthakathās shown in amplification.

### **What the second arahanta had said -**

"If the phenomenal nature of arising and dissolution of the **five Upādānakkhandās** (aggregates subject to clinging) are known and realized, one becomes an Arahat." This reply to the query is quite pithy, complete and comprehensive.

### **Answer given in reply by the third arahanta**

**Yato kho āvuso catunnaṃ mahābhūtānaṃ  
samudayañca atthaṅgamañca yathābhūtaṃ  
pajānāti, ettāvatā kho āvuso bhikkhuno  
dassanaṃ suvi-suddhaṃ hoti.**

Oh, Your Venerable! True realization comes of the phenomenal arising and passing away of the **four Mahābhūta** (primary elements). Your Venerable! If it is known to such an extent, the insight knowledge or wisdom becomes clear and well-purified. It means: "Arahatship has been achieved."

Judging from the manner of this Venerable Arahat's contemplation, it does not appear to have embraced all other **nāmas-rūpa** except the four primary elements. However, the method of his contemplation is quite correct which would enable one to become an Arahat. Hence, it should be noted that this way of contemplation laying stress on the primary importance of the Four **Mahābhūtas** - primary elements, amounts to contemplating and realizing the true nature of **nāmas** and **rūpas** which occur spontaneously in combination with these four primary elements, and this do not run counter to the amplified statements found in Pāli Texts and Aṭṭhakathās. The reason being, that in these Pāli Scriptural Texts and Aṭṭhakathās, only an abbreviated statement of the manner of contemplation and personal realization achieved by different individuals, is given briefly and also comprehensively. It is because there is no intention to say that all conditioned things, the phenomenal occurrences, should be contemplated and known by every individual after taking these up as being fundamentally important.

### **The fourth arahat's reply**

**" Yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ  
nirodha- dhammanti yathābhūtaṃ pajānāti."**



All conditioned things which tend to arise or become, will eventually come to cease, or rather, will dissolve. If it is truly and distinguishingly known as stated, the insight knowledge or wisdom will have become purified; and he who knows correctly in the manner described, has become an Arahāt." This answer also is fully comprehensive.

The monk who made the query having had a wrong impression to the effect that "each and every Arahāt should know the true nature and characteristics of all **nāmas** and **rūpas**, and that the manner of realization should be identical," was dissatisfied with the answers. Since he had heard the four different answers which were contradictory in meaning to one another, and inasmuch as some of the answers had not covered all aspects of **nāma-rūpa**, a feeling of dissatisfaction had arisen in him. This had urged him to seek for further elucidation from the Lord Buddha. As fervently solicited by him, Buddha gave his reply" **Yathā yathā adhimuttānaṃ tesam sappurisānaṃ dassanaṃ suvisuddhaṃ hoti, tathā tathā kho tehi sappurisehi byākataṃ ...**

"Having borne in mind, contemplated and noted all that have been explained, these four noble personages who indulged in meditation have their insight knowledge purified, and untainted. The answers have been rendered by these four Noble Ones on the score of the events which had occurred in their minds. It conveys the sense that" the answer was given by every one of them relating only to the manner of contemplation done by them respectively up to the time they became Arahats. "All these four types of answers bear witness to the correctness of the methods which will lead to attainment of Arahathood.

It has therefore become obvious according to what has been stated in the foregoing Pāli Texts and Aṭṭhakathās quoted in this connection that "by contemplating any one of the most conspicuous manifestation of **nāma-rūpa** at the moment of their occurrence, since it would be tantamount to accomplishment of the act of contemplating and knowing all what should be done in respect of all **nāmas** and **rūpas** simultaneously arising in combination, the stage of **Arahatta-phala** could be reached even if contemplation cannot be made in detail on all **nāmas** and **rūpas** appearing at the same time as elaborately mentioned in Abhidhamma and other relevant Texts of Dhamma. Be it as it may, in this regard the most remarkable and striking incidence relating to the manner of contemplation carried out by the Venerable Sāriputta will be quoted from Anupada Sutta.

## **VIPASSANĀ PRACTISED BY THE VENERABLE SĀRIPUTTĀ**

**Sāriputto bhikkhave addhamāsaṃ anupada-  
dhamma vipassanaṃ vipassati, tatridaṃ  
bhikkhave sāriputtassa  
anupadadhammavipassanāya hoti. Idha  
bhikkhave sāriputto vivicceva kāmehi vivicca  
akusalehi dhammehi savitakkaṃ savicāraṃ  
vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ  
upasampajja viharati, ye ca  
paṭhamājhānadhammā, vitakko ca vicāro ca pīti  
ca sukhaṃ ca cittekaggatā ca phasso vedanā  
saññā cetaṇā cittaṃ chando adhimokkho vīriyaṃ**

**sati upekkhā manasikāro. Tyassa dhammā anupada-vavatthitā honti. Tyassa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchamti. So evaṃ pajānāti "evaṃ kirime dhammā ahutvā sambhonti, hutvā paṭiventī" ti.**

(Ma: 3-75)

## **TRANSLATION**

"Oh, Monks! The Venerable Sāriputta has indulged in the meditational practice contemplating Anupada Dhamma Vipassanā throughout the entire period of 15 days. Oh, Monks! The present outline for preaching is nothing but that of the Venerable Sāriputta in respect of that Anupada Dhamma Vipassanā. Oh, Monks! in the realm of this Sāsanā, Venerable Sāriputta is not only detached from all cravings, lust and passionate desires, but also free from **Nīvaraṇa akusala dhamma**, and for these reasons, was absorbed in the First Jhāna which has the attributes of rapture, and happiness seclusion and accompanied by applied thought, sustained thought and tranquillity. The applied thought, sustained thought, rapture, raptures and happiness, tranquillity of the mind, contact, feeling, perception, volition and mind; desire, decision, diligence or effort, mindfulness, equanimity and attention with concentration are the (16) states infused or embraced in the First Jhāna. He could determine and analyse these sixteen (16) Dhammas one by one as they have arisen. These Dhammas have occurred vividly in his mind. These abide in him clearly. These are obviously found as being

subjected to decay and disintegration, and have dissolved and vanished conspicuously. He knows and realizes as such. "He is also aware of the fact that 'these Dhammas in fact, have such and such natural characteristics, and that these have appeared suddenly without becoming at the outset, i.e. without being present prior to his absorption in the **Jhāna**, and also that these have again disappeared immediately after their appearance."

### **Explanation in brief**

The Venerable Sāriputta after practising contemplation on Anupadadhamma Vipassanā continuously throughout fifteen days became an Arahat. The manner of contemplation is: First and foremost, he entered himself in the **First Jhāna**. After rising from that **Jhāna**, all the sixteen Dhammas or the states included in that **Jhānacittuppāda** could be defined and distinguishingly known by him. To him - (Venerable Sāriputta) the coming into existence of these Dhammas at the beginning was obvious. The static phase in the interim (mid-position) was obvious. The dissolution in the end was also obvious. "Despite the fact that these Dhammas though not in existence prior to the time of absorption in **Jhāna**, have now arisen; and after arising, have again vanished." Realization came to him as such. In the same manner, he contemplated after absorbing himself in the remaining **Rūpa** and **Jhāna** in serial order up to the stage of **Akiñcaññāyatana**- the Realm of Nothingness of the third Arūpa-brahmaloka. The peculiar feature in the Dhammas that were contemplated was the lessening or reduction in some of the Jhāna factors, such as, **Vitakka**, etc., changing process, and the inclusion of a few fresh Dhammas, such as, **Sampasāda** (serenity), etc.

## **Amplified explanation**

After absorbing the **First Jhāna**, the very **Jhāna** should also be contemplated. The person who practises **Jhāna** enters into the **Second Jhāna**. This **Second Jhāna** should also be contemplated. Contemplating **Vipassanā** in serial order after absorbing in the Eight **Samāpattis**, i.e. eight successive states induced by the Jhānic meditation, is also known as "**Anupadadhamma-vipassanā**." It means - "**Vipassanā** which contemplates the **samāpatti dhamma** in sequence." Contemplation made on the Jhānic Dhamma, and **phassapañcamaka dhamma**, etc., in succession included in **Jhāna-cittuppāda** in the Pāḷi Scriptures after entering into one of the **Jhānas**, is also known as "**Anupadadhamma-vipassanā**". What it means is: "**Vipassanā** that contemplates the Dhammas included in **Jhāna-cittuppāda** in sequence." (**Samāpattivasena vā jhāna- ṅgavasena vā anupaṭipāṭiyā dhammavipassanaṃ** - An exposition of the meaning in Aṭṭhakathā)

Of the two noble methods of practising **Jhāna**, contemplation made according to the second method is just like contemplating sixteen times in continuity after remaining plunged in **Jhāna** only once. However, in the exposition given on **Bhaṅga-ñāṇa** of Paṭisambhidā Magga, it has been stated that after contemplating the nature of dissolution and decay of an object of consciousness, the same mind which contemplates should again be contemplated immediately thereafter. According to Visuddhi Magga Nāmasattaka also, the First Mind or consciousness is stated to be contemplated by the Second Mind or consciousness. Again the Second Mind is contemplated by the Third Mind. It has been disclosed that contemplation is made only once at a time on a single thought that

occurs. Hence, after absorbing in **Jhāna** for the first time, contemplation is made on **Vitakka**. Then, after absorbing in **Jhāna** for the second time, **Vicāra** is contemplated. It would appear appropriate to accept the view that contemplation is made successively for sixteen times after absorbing in **Jhāna** sixteen times in the said manner. Venerable Sāriputta had attained Arahathship after continuous contemplation for the entire period of 15 days applying the said two methods of this Anupada contemplation. Moggalāna became an Arahath after 7 days only. In this regard, the reason for a longer period of time taken in the practice of meditation by Venerable Sāriputta in spite of his having a better superior knowledge than Venerable Moggalāna is because Venerable Sāriputta had been contemplating very elaborately with Anupada method of contemplation. Aṭṭhakathā had stated that Venerable Moggalāna had accomplished his task and reached his objective within 7 days for not going into details elaborately when carrying out his contemplation. This is as mentioned below:

**Mahāmoggalānatthero hi sāvakānaṃ sammasanacāraṃ yaṭṭhikoṭiyā uppilento viya ekadesameva sammasanto sattadivase vāyamitvā arahattam patto, sāriputtatthero "thepetvā buddhānaṃ pacceka-buddhānañca sammasanacāraṃ" sāvakānaṃ sammasanacāraṃ nippadesaṃ sammasi, evaṃ sammasanto addhamāsaṃ vāyamitvā arahattañca kira patvā aññāsi "(Pe) añño sāvako nāma paññāya mayā pattabbaṃ pattuṃ samattho nāma na bhavissatī"-ti.**

## **Translation**

Ashin Mahā Moggallāna had reached **Arahatta-phala** by pondering on part and parcel of the Dhammas when **Sāvakas (disciples)** used to investigate and examine as if these were pointed out with the extreme blunt end of a walking stick (staff) and by diligently practising meditation at the same time for an entire period of seven days. On the other hand, Venerable Sāriputta had investigated and analytically examined the Dhammas as was done by **Sāvakas** without exception not falling within the scope in which the Dhamma was usually verified and investigated by the Supreme Buddhas and Paccekabuddhas. While mentally scrutinizing the Dhamma carefully through meditation for the whole duration of 15 days with continuous effort, he had attained **Arahatta-phala**. (It was composed as "**Arahattaṃ patto**" to be rhythmic.) Even after attainment of **Arahatta-phala**, it was mentioned that knowledge awareness had occurred to him as: "There would be no other **Sāvaka** who could have achieved and reached the level of knowledge as I have had with my insight wisdom."

In accordance with what is stated in the ṭīkā as: "**Sammasanaṃ carati etthāti sammasanacāro, vipassanāya bhūmi,**" the sense-object which is the field for Vipassanā, and the object of consciousness which ought to be contemplated as Vipassanā, is known as '**Sammasanacāra**' - i.e. the Dhamma usually put under reflection. In regard to this matter, all Dhammas known as '**Ajjhatta dhamma**' which ought to be contemplated with

**Paccakkha-ñāṇa**, and '**Bahiddha dhamma**' which ought to be reflected and determined by **Anvaya-ñāṇa**, are those which have been usually scrutinized by **Sāvakas**. Exposition of the *ṭikā* has been already given in the matter of object of Consciousness at page 221 of the Burmese version of this Text. Just consider seriously the statement which serves as an example as "**Yaṭṭhikoṭiyā uppilentoviya**" in describing the way Venerable Moggalāna had contemplated by just scanning through. When walking with the support of a staff (stick used in walking), the spot where the base-end of the stick falls or touches the ground is indeed tiny as compared to a wide expanse of surface left untouched on the ground by the walking stick, Much in the same way, among the Dhammas which are normally and usually put to reflection by **Sāvakas**, the Dhammas that have escaped contemplation are in fact numerous and plenty. It means to say that the Dhammas which have been contemplated are few and scattering. If the manner of contemplation done by the Second Aggasāvaka (chief Disciples) was so perfunctory and scattering to the extent of requiring to make comparison with the manner of a touching the ground by a walking stick, it is needless to say that the manner of Mahāsāvaka (Great Disciples) would be much more less-thorough, or rather, perfunctory. Judging from this example, it can be understood that the manner of contemplation carried out by ordinary Arahantas, **Anāgāmis**, **Sakadāgāmis**, **Sotāpannas** and **Putthujjanas** (ordinary worldlings) would have been all the more scattering or perfunctory according to different stage of progress in their practice of meditation. Hence, it has been stated in Majjhimapaṇṇāsa Kaṇṇakatthala Sutta that the quality of meditation practised by inferior types of individuals, such as, common worldlings, etc., falls



short of the quality of meditational practice of higher individuals according to their respective attainments, such as, **Sotāpannas** and so on.

## HOW ANUPADA VIPASSANA TAKES PLACE

The Venerable Sāriputta entered into the **First Jhāna** and so on, one after another in stages. Immediately when aroused from every **Jhāna** in which he had absorbed, awareness of the natural characteristics took place by contemplating on Jhāna factors such as **Vitakka**, etc. How awareness occurs may be explained thus: if **Vitakka** were contemplated, it is known that this is the thought which has the nature of applying towards the sense-object, in accordance with Aṭṭhakathā which goes to say: "**Abhiniropana lakkhano vitakko vattatīti jānāti**, etc." Merely knowing that "the thought takes place" may be regarded as determining or defining **Vitakka** by its natural tendency to direct the mind towards to the object. In respect of **Vicāra**, etc., also, it may be understood and known in the same manner through the process of elaboration as to how these are analytically distinguished by their natural characteristics. By contemplating on **Vicāra**, it is known that the thought and reflection which have the nature of sustained thought repeatedly investigating the sense- object, are taking place. By contemplating **Pīti**, i.e. if **Pīti** were contemplated, it is known that rapture pervades the entire material body. If **Sukha** were contemplated, it will be known that pleasurable sensations have arisen and that there is happiness. If **Ekaggatā** were contemplated, it is known that the tranquil or non-distracted mind which is endowed with the quality of calmness occurs. If **Phassa** were contemplated, it

is known that there is contact which has the sense coming into contact with the object. If **Vedanā** were contemplated, the feeling of sensation, good or bad, is known. If **Saññā** were contemplated, it is known that recognition takes place which has the nature of perceiving things. If **Cetanā** were contemplated, it is known that this is of volitional nature coordinating it into harmony with the object. If the **consciousness** were contemplated, it is apprehended that the act of knowing which has the faculty of cognizing the sense-object is taking place. If the **Chanda** were contemplated, it is known as the willingness which has the will or desire to do is taking place. If **Adhimokkha** were contemplated, it is known as the act of decision which has the tendency to determine is taking place. If **Vīriya** were contemplated, it is known as the effort which has the nature of exertion or consolidating. If **Sati** (Mindfulness) were contemplated, it is known as the remembering or heedfulness of the sense-object. If **Tatra-majjhattupekkhā** were contemplated, it is known that contemplating with an equally balanced state of mind is done with equanimity. If **Manasikāra** were contemplated, it is known that attentiveness which tends to conduct the associated states of the mind. Since these 16 kinds of Dhamma are known as they really occur, it has been preached as "**Tyassadhamma anupadavavatthitā honti.**" What it means is that Venerable Sāriputta had distinguishingly realized and perceived the said 16 kinds of Dhamma one by one.

In saying that these Dhammas were obviously realized by Venerable Sāriputta, and were conspicuously abiding in him, and have also clearly become dissolved in him it is improper to construe that the said Jhānic mind itself had perceived its own phenomenal process of **uppāda**, **ṭhiti** and **bhaṅga**. Nor should it be construed

that the state of Jhāna and the consciousness which knows those states occur simultaneously. As such, Aṭṭhakathā has stated as follows:

**Yatā hi teneva aṅgulaggena tam aṅgulaggaṃ na sakkāphusituṃ, evameva teneva cittaena tassa uppādo vā ṭhiti vā bhaṅgo vā na sakkā jānitun-ti evaṃ tāva taṃ ñāṇatā mocetabbā. Yadi pana dve cittāni ekato uppajeyyūṃ, ekena cittaena ekassa uppādo vā thiti vā bhaṅgo vā sakkā bhavēyya jānitūṃ, dve pana phassā vā vedanā vā sannā vā cetanā vā cittāni vā ekato uppajjanakāni nāma natthi, ekamekameva uppajjati, evaṃ ñāṇabahutā mocetabbā.**

## **Translation**

Just as the tips of the fingers cannot possibly feel and touch their own finger tips, mental phenomenal process of becoming (**uppāda**), static condition (**ṭhiti**), and destruction or dissolution (**bhaṅga**) cannot be known by the same mind from which sprung the mental states. Hence, there is no knowing of the Jhānic mind by the Jhānic mind itself. Suppose the two Minds really occur spontaneously at the same time, one Mind may probably know the phenomenal condition of (uppāda-ṭhiti-bhaṅga) of the other mind. However, there are no **two Phassas**, no **two Vedanās**, no **two Saññās**, no **two Cetanās**, and no **two Cittas**, appearing simultaneously at the same moment. They occur respectively and separately, one each at a time. As such, the view that a variety of knowledges will simultaneously occur, may be excepted.

Nevertheless, inasmuch as Venerable sārīputta knew and determined distinguishingly between the material object on which these sixteen Dhammas depend and the objects of consciousness when he rose from **Jhāna** and contemplated, the constant flux of those Dhammas presented a clear spectacle as if these were currently arising. Static condition also became obvious as if it were remaining at that moment. The continuing process of dissolution also becomes obvious as if it were presently dissolving. Hence, contemplation and realization of these conspicuous Dhammas in the matter of **Udayabbaya-ñāṇa** and **Bhaṅga-ñāṇa** are therefore said to be contemplating and knowing the **Khaṇa-paccuppanna-Dhamma (momentary present phenomenon)**, i.e. the Dhamma that is currently arising and dissolving in an instant. It has therefore been preached as "**Viditā Uppajjanti**," etc. Udayabbaya-ñāṇa is the knowledge which realizes the coming into being or arising (**udaya**) although there is nothing that occurs or exists at the beginning. Bhaṅga-ñāṇa is the knowledge that realizes that what have just arisen is again found to have vanished and this is "**Vaya**" - the nature of dissolution. This is a broader explanation given in accordance with Aṭṭhakathā.

### **What is to be taken care of**

From what has been stated in pāḷi Aṭṭhakathās relating to Vipassanā contemplated by Venerable Sārīputta in respect of the Dhammas without exception as is usually done by **Sāvakas**, the Dhammas which ought to be contemplated by the Mind once at a time, are obviously only sixteen in number at the most. In this connection, since **Sukka** and **Vedanā** are similar in essence of the Dhamma, there will only be fifteen kinds of Dhamma. In the Texts of

Abhidhamma, the First Jhānic Mind is stated as occurring in conjunction with 35 (thirty-five) kinds of **Cetasika**. Among these, even if **Karuṇā** and **Muditā** which appear in conjunction only occasionally, 32 kinds still remain. Hence, if the Jhānic mind is taken into account, it is found that there are 34 kinds of Dhamma in the **First Jhāna**. It is evident from what is stated in this Sutta, Pāli Scriptures and Aṭṭhakathā that out of the 34 kinds, "only fifteen are contemplated." It is not clearly defined that the remaining 19 kinds were contemplated. In the two views or opinions sayings as shown by ṭīkā, one of which is known as the Doctrine of teacher (**Ācariyāvāda**), it has been mentioned "that contemplation is made on those sixteen (16) kinds which only become manifest". In saying of other ('**Apārevāda**') elucidation is given that it would not be proper to say that the rest of the Dhammas are not manifested. In This regard, although only sixteen kinds are stated to have been contemplated, the rare Wisdom of Venerable Sāriputta which was capable of contemplating distinguishingly with clarity, and with one's own personal intuitive knowledge on the sixteen kinds of Dhamma involved in the occurrence of the Mind at one moment only, is really praise-worthy. It is indeed highly noble and is wonderfully revering beyond description from the point of view of those persons who have had an experience in the practice of meditation and of contemplation on Vipassanā according to the right and proper method. However, those who are said to be capable of distinguishing between the characteristics of the Citta and **Cetasika** appearing in conjunction even without having any idea of the genuine Vipassanā knowledge might probably think that there could not have been any accomplishment as yet by merely contemplating on only sixteen

kinds and that nothing is difficult. Therefore, please take care to avoid entertaining such misconceived ideas.

Some who after merely studying and remembering as to how Rūpa -kalāpa (material groups) are produced and formed, how the Citta and Cetasika are conjointly occurring, and **lakkhaṇa (characteristic), rasa (function), paccuppaṭṭhāna (manifestation), padaṭṭhāna (proximate cause)** and how **vīthi (thought process)** place, have a wrong notion on the strength of what they have understood that the work of contemplating **Vipassanā** is completely accomplished by merely reflecting upon the nature of **nāma-rūpa** and is achieved by clear understanding of the nature of **nāma-rūpa**. This wrong conception may be put to comparison with what is stated in Pāli Canons, Aṭṭhakathā and Ṭīkāś already cited. These scriptures have vividly explained that real genuine **Vipassanā** is known only if personal realization can be achieved through contemplation of the actual phenomena of **nāmas- rūpas** taking place in one's own as well as in another's physical and mental complex. It has never been mentioned that Vipassanā can be practised by mere reflection on knowledge gained through hearsay. Repeated explanations have been rendered that what is considered as **rūpa** and **nāma** through mere imagination, not being the true manifestation of their inherent characteristics in the physical and mental complexes, are **not** the genuine **paramattha** but are only **paññatti** which becomes manifested or reflected in the mind only through mere conjecture. For this very reason, if it is reflected on the knowledge, falling short of practical realization, any kind of Dhamma or conditioned things are sure to be wrongly thought of as a reality. Even **Jhāna, magga, phala** and **nibbāna** will be misconceived as being really conspicuous. It might



**sotāya samāpattiyā sato vutthahitvā ye dhammā atītā niruddhā vipariṇatā, te dhamme samanupassato "evaṃ kirime dhammā a-hutvā sambhonti, hutvā paṭiventi" ti.**

### **Translation**

Oh, Monks! Again, furthermore, Sāriputta after passing through, going beyond, and divesting himself of all that is connected with the stage of **Ākiñcaññā jhāna**, became mentally absorbed in **Nevasaññā-Jhāna**. He then rose from that **samāpatti** (attainment) with complete mindfulness. After rising from **samāpatti**" he continued to contemplate on the mental states which had gone by, had ceased and had changed, reflecting as "these phenomena have passed away, ceased to exist, and changed." The manner of contemplations - "It is exactly true that these Dhammas have this kind of intrinsic nature; and that these have occurred on their own without being initially in existence, and then again vanished after occurrence."

In respect of any other kind of **Jhāna**, preaching has been made relating to the manner of contemplation by defining or determining **vitakka, vicāra**, etc., in sequence, and by laying emphasis on the conspicuousness of the phenomena of arising, momentary standing and dissolution of these dhammas. However, since preaching is done ordinarily as: "**Ye dhammā atītā niruddhā vipariṇatā, te dhamme samanupassati**", "having no direct explanation as stated in respect of this particular **jhāna**, a question could arise as to what significant meaning would it convey. It has therefore been expounded in **Aṭṭhakathā** as follows:



**Te dhamme samanupassatīti yasmā nevasaññā nāsaññāyatane buddhānaṃ yeva anupadadhamma-vipassanā hoti, na sāvakānaṃ tasmā ettha kalāpa-vipassanaṃ dassanto eva māha.**

**Te dhamme sama-nupassatīti -This** means: **nevasaññā nāsaññāyatane** - i.e. in respect of **nevassaññā jhāna**, **anupadadhamma vipassanā**. Contemplation of the Dhammas in sequence, **yasmā** - for this very reason, **hoti** - could have been done **buddhānaṃ yeva** only (by) the Supreme Buddhas, **Sāvakānaṃ** - In regard to Sāvakas (disciples), "**saṅkhāra-vasesa sukhumabhāvappattiyā** - as this state (of Jhāna) has transformed into a fine and subtle Saṅkhāra exclusive of all other coarse and harsh Saṅkhāras, **dubbiññeyyattā** - being difficult of comprehension, **vinibbhujitva gahetuṃ** - for the purpose of discriminating and contemplating them (Dhammas) separately in their own respective characteristics, **asakkuneyyabhāvato** - (they) are incapable of doing so." (These five phrases of ṭīkā as a supporting factor are inserted to make it more obvious). **Anupadadhamma vipassanā** - contemplation of the **Jhāna Cittuppāda Dhammas** in sequence, **na hoti** - is impossible. **Tasmā** - Therefore, **ettha** - in the matter of this **Nevasaññā-jhāna**, **dassanto** - being desirous of explaining, **kalāpa-vipassanaṃ** - (the way of) contemplating them in a group of collection, **āha** - it has been so stated **evaṃ** - as: "**te dhamme samanussati,**"

## **Explanation**

While being absorbed in **nevasaññā-jhāna**, only the Supreme Buddhas are capable of contemplating by discriminating each and every phenomenon separately, in sequence, such as, **saññā, ekaggatā, phassa, vedanā**, etc. Sāvakas, the great and eminent disciples of the Buddha, such as, Venerable Sāriputta or the like cannot contemplate by distinguishing part by part as stated. The reason being, **Nevasaññā-jhāna**, the Fourth Jhāna of Immaterial sphere, precludes all types of coarse Saṅkhāras, and is accordingly very subtle and delicate. It may be understood by comparing the subtlety of the mind with the state of last consciousness occurring just before falling asleep, or just on the point of falling into unconsciousness, or **Cuti-Citta**, i.e. the last consciousness just before death. Being so gentle and delicate, this **jhāna** is not palpable to the mind of Sāvakas. Hence, the Dhammas included in that **Jhāna** cannot be determined distinguishingly in their natural characteristics by contemplating each and every one of them. In view of this fact when aroused from **Nevasaññā-jhāna**, Venerable Sāriputta had to contemplate on that **Jhāna** only as a group, or rather, in combination. Contemplation had to be carried out applying the method of **Kalāpa-vipassanā** (meditating as a group) by conjecturing that these **Jhānic-dhammas** like the past **jhānas** have vanished into thin air without coming into existence at the beginning, or rather, without being initially present. Wishing to explain the said **Kalāpa** in relation to this **jhāna**, it has been commonly stated as "**Te dhamme samanupassati.**" The terms commonly used as "**Kalāpa-vipassanā**", and "**Kalāpa**

**sammasana-naya Vipassanā** ", and **nayamanasikāra** convey the same meaning.

### **Just consider**

If contemplation is done by guessing from what has been learnt through hearsay, will the manner of reflection in respect of the lower **Jhānas** be different from that of **Nevasaññā-jhāna**? No, it will not. And yet why was it that **Anupada vipassanā** had occurred to Venerable Sāriputta only in respect of the conspicuous lower stages of **jhāna** and that "in respect, of the inconspicuous **Nevasaññā-jhāna**, only **kalāpavipassanā** occurred in preference to **Anupada-vipassanā**?" Is it not true that only the Dhamma which ought to become obvious has become obvious, and that only the Dhamma which ought not to become obvious, has become inconspicuous, merely because what Venerable Sāriputta had contemplated was not **Sutamaya** and **Cintāmaya**, but only the genuine **Bhāvanāmaya Paccakkhavipassanā** by which contemplation was made no the real phenomenal arising of the Dhamma as they did occur in his own bodily complex? If at all real **vipassanā** can be realized by doing contemplation after reflecting according to **Suta** - (hearsay), Venerable Sāriputta would have been able to develop **Anupadadhamma vipassanā** by indulging in contemplation after reflection being made respectively on the **Nevasaññā-jhāna cittuppāda dhammas**. If it so happened then isn't it true that inability to develop is because the reflection thought which has arisen through conjecture according to hearsay, is not the genuine **Vipassanā**? Hence, may you all be able to give up or refrain from gossiping and speaking by mere assumption that

**vipassanā** can be practised by reflecting through conjecture based upon the strength of hearsay, on the unreal **rūpas** and **nāmas**, the wild imagination of **paññātti**, without the knowledge of personal realization through contemplation and noting of the actual phenomena of genuine **rūpas** and **nāmas**.

**Pare sandiṭṭhiparāmāsī ādhānaggāhī duppati-**  
**nissaggi bhavissanti, mayamettha**  
**asandiṭṭhiparāmāsī anādhānaggāhī**  
**suppaṇinissaggi bhavissāmāti sallekho karaṇīyo,**  
**cittaṃ uppādetabbaṃ.**

(Mūlapaṇṇāsa Sallekha Sutta Pāḷi - 52)

The gist of the above Pāḷi passage is: Some persons who are holding a false concept will dogmatically stick to their erroneous views and thereby such obstinate person will not forsake this wrong view. Relating to such matters, we shall make it a point to avoid sticking on to one's own perverted view repeatedly with dogmatism. We shall not permit ourselves to adhere rigidly to the false doctrines. If the right path is conceived with the full support of the scriptures, it is quite easy to disregard and discard the wrong tenets. If it can be done so, efforts should be made to minimise or alleviate the cravings (**kilesa**). This kind of thought or mental attitude should be given rise to.

The illustrations cited in Aṅguttara Pāḷi and Anupada Sutta in this Chapter under the heading "Exemplary Techniques" are the authoritative statements of Pāḷi which directly described the manner of contemplating Vipassanā by Samatha-yānika individuals. Other Pāḷi Texts and Suttas also have revealed in the same manner. Hence,

taking cue from the method of contemplation practised by the said **Samathayānikas**, the manner of contemplation pursued and practised by **Vipassanāyānikas** should likewise be known and understood. The method of adoption as a guide is: **Vipassanāyānika** persons should also contemplate on the obvious manifestations of **rūpa** and **nāma** which arise in an instant at one's six sense-doors (**dvāras**), or in one's individual complex - both physical and mental, just as **Samathayānikas** have contemplated on the arising phenomena of **rūpa** and **nāma** in their own bodily complex. Just as only one obvious single Dhamma or (phenomenon) is the concern of **Anupadavipassanā**, only each and every phenomenon which is conspicuous to the extent of making it possible to contemplate distinguishingly the natural characteristics, etc. is the thing that concerns **paccakkha-vipassanā**. Just as **Nevasaññā-jhāna** happens to be a thing that concerns **Kalāpavipassanā** in respect of **Samathayānikas**, so also in the case of **Vipassanāyaānikas**, the Dhamma which does not abide in their own individual complex, the Dhamma that fails to become conspicuous, and the Dhamma which is incapable of knowing the nature and characteristics, etc., being subtle and delicate, are the Dhammas which have relation to **Anumāna** and **Kalāpavipassanā**. Hence, the Dhammas which are not conspicuous should not be purposely inveigled, imagined and then contemplated. Even though these might be contemplated by purposely imagining them, these would not become manifested to a person who is a beginner in meditation. For this reason, beginners in the practice of meditation should not contemplate **Nevasaññā-jhāna**. Only when **Paccakkhavipassanā-ñāṇa** which causes to bring personal realization of the conspicuous Dhammas through contemplation,

becomes keen and purified, the inconspicuous Dhammas could only be contemplated by determination with the application of **Anumāna** knowledge. Because of this reason, Venerable Sāriputtā contemplated the **Nevasaññā-jhāna** by means of **Kalāpavipassanā** only after **Paccakkha-ñāṇa** had been cleansed or keen in the course of his contemplation of the conspicuous lower stages of **Jhāna**.

**END OF "EXEMPLARY TECHNIQUES"**

**HERE ENDS CHAPTER (III)**